The Academy of LOVE

describing ye folly of younge men, & ye fallacy of women

by

Io: Iohnson, Gent.

Qui antea non cauet, post dolebit.

LONDON, *Printed for* Humphry Blunden, *at the Castle in Cornhill, A^o 1641.*

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[illegible]

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TO THE RIGHT WORTHY AND EVER HIGH ESTEEMED Mr. RICHARD COMPTON, Esquire, perpetuall health and prosperity.

THe many obligations (honored Sir) which your deserving actions have made me servant to, draw mee to another engagement, which is no lesse noble, then those boundlesse bounties, which you so oft have conferred upon mee: Therefore I now become an humble petitioner, that your good liking will protect mee from the detraction of all Momists and Zoylans; and in so doing, I shall not feare that any one will say this my off-spring is ill e-

illegitimate, becauſe your favourable eye not onely nullifies the malice of all adverſe wills, but addes baptiſme to this innocent, which here lies mute, wrapped up in the purity of white ſheets: nay more, your gentle worded cenſure confirmes the ſame, and inliſts it in the roule of Fame and Reputation. Admire then this ſmall penſion of my braine with mild benevolence, ſo may you adde courage to a young beginner, and make his Labour immortall by your ſmiling favour; for except this modell find mercy in your kinde acceptance, the creation, which I beſtowed upon it, was onely to make it nauſeall to all mens ſtomacks, and me ridiculous, becauſe I ever obſerved your word to be of more value, then ever my merits could reach unto; then what is it that Your countenance will not perſwade, if You pleaſe to adde but a few ſillables to make your will appeare? *Si dicas, factum eſt.* If I thought or knew not your power to be prevalent in this which I requeſt, I would not have ſo audaciouſly adventured to ſollicite any ſuch curteſie; but

but I am confirmed of this knowledge, and confident of your ever too little praiſed good nature, which is a perfect ſpark of that heavenly goodneſſe which giveth all things, becauſe Your chiefe deſire is to helpe Your friend with all ſort of encouragement poſſible, and communicating Your beſt endeavours to the bettering of all thoſe that ſtrive to deſerve: And therefore I am confident I ſhall finde You my firme and reall Friend, to gaine that benevolence for me, for which I will ever remaine

Your faithfull ſervant,

Io. Iohnson.

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THE

THE ACADEMY OF LOVE.

TRuth and Dreames (according to the vulgar opinion of men) agree not in one and the same subject, but are in such estranged enmity, that the appearance of the one annihilates the birth of the other: this is a generall rule, & therefore approved of; but notwithstanding there is no generall rule, but it hath an exception, and therefore this must participate of the same law; for which I shall ever acknowledge my selfe a slave to sleepe, and a more facile creditour of Dreames; and those that are of a perverted will, that will beleeve nothing, but what selfe vision instructeth, let them attend to the ensuing discourse, and when I have concluded, they shall say this Dreame is true, which now I beginne to rehearse.

One night (a happie night, the returne to my ease and rest, perioded with the end of all my miseries,) I had no sooner embarked my fatigated corpes in the couch of nocturnall repose, purposing to delude my sorrows with the pension of some pleasing imagination, when passion and

Reason fell into so desperate a controversie, that I could in no wise judge, but that my vexed soule was intirely given up to the furies to bee tormented. The cause of this my Busirian calamity issued from that monstrous Pasiphae, my Mistris, who deserved rather the just appellation of a cruell Syren, then serene female, more resembling a Cockatrice, then a kind lover; and to call her embraces, mercifull piety, is to appropriate unto her the killing qualities of the attractive Magnes, or rather that insatiable appetite of Sylla, who chiefly lusteth after an avaritious receiving, not lesse ruinous, then perpetuall; and indeede I cannot compare her greedy desire more fitly to any thing, then *materia prima*, which gapeth after the destruction of an absent forme, to deface that, which now perfects and adornes her deformity; for shee making me the *cadaver* of her love to feede her helluous gorge, never ceased to crave, untill she had induced this new forme of poverty, which I am now actuated with; nor had I as yet emerged my low-sunck senses out of the imprisoning dungeon of love, had my gold and treasure continued But in fine, as I may say, in the bottome of my store, when parsimony comes too late, my hands were not so yellow in the palmes, nor could my pockets afford a gingling chearefulnesse; the clouds of perfumes, I used to walke in, were dispersed, the Cuchinell, Arabian tinctures, sericall vermines endeavours, Hydaspian floods, and Orientall lusters were faded, dead, dryed up, and shipwracked, and I desolate in the wildernesse of disdaine;

diſdaine; and now at leſt veſted in the ſheepes ruggedneſſe, determined rather to bee a martyr (as indeede I both was, and ſtill remaine) then a confeſſor: for finding my ſelfe culpable of nothing but poverty, and moſt aſſured my poverty was ſo low and deſperate, and my fortune ſo disjoynted, that it was an impoſſible apprehenſion to conceive any amendment, I knew it was frivolous to confeſſe, becauſe I was uncapable of abſolution: Nay, finding my ſelfe in ſuch a deſperation of redreſſe, the vehemence of my diſtracted cogitations diſpoſſeſſed mee of my ſenſes, compelling them to the ſilent yoake of ſleepe. But yet kind Morpheus was ſo benigne, that hee charmed not my phanſie to the ſubmiſſion of that ſlothfull dulneſſe, but gave it free liberty to act its dumbe tragecomedies.

Thus was the ſentinell of my pentarchical ſouldiers permitted to reſt; and thoſe other interiour demeſticks, whoſe tyred ſpirits had not ſufference to march on in nocturnall obſcurity, cloſed up their incorporeall eyes, with a ſoft whiſper to the pavilion of their ſilence: when the dreaming ſenſe (that workes up mountaines of admiration, which prove but mole-hills in the morning) ambled about, like Will-with-the-wiſpe, dauncing rounde layes through the Morphean meadowes, and in ſhort ſpace entred the Iſle of Cyprus, and (phanſie being my guide) I immediately ſeemed to be at the great Court of Love, where I found a by-pathed gate, which led me into Loves pleaſant garden; better and more

proper had I said, if I had said, it appeared pleasant, because it was Loves garden, and moreover the apparition was a dreame, and therefore of small estimation with the watchfull; and I may also terme it pleasant Ironically, because it is not that which Poets vaunt of, when the Heliconian streames allay the tumor of a love-sick soule, but rather a banke of weedes pullulating too abundantly with rugged nettles, ulcerous trash, and poysoning flowers.

Walking on, I espied the bloody Mulbery, at the foote whereof lay the worme-eaten bones of that paire, which Cupids fury committed to the tragedy of a slaughtering sword. Here I began to peripatize and philosophate upon the force and efficacie of this passion, that occasioned this murder, untill at last I cast my eyes upon the virgin Laurell, which although it grew without the garden walles, yet was it in such an e'evation, that I saw it, or at least seemed to see it, and passing neerer to it, I began to contemplate Apollos happinesse (according to the vaporous species that then did swimme in my braine) when *Daphnes* metamorphosis commanded the amorous flood of his spring-tide-passion to retire. Well might I say, and reiterate my speeches; Thy labyrinth of discontent was fortunatly cut downe, and abbreviated by a deified fury, since thy labour, care, and vigilance was all abolished and remitted to repose, by a scornefull speede, or speedy scorne: happy, O thrice happie I, had such benevolent fortune encountered me in the birth, or baptisme of my amorous engagement:

for

for I plainely see, that disdaine is a sweete curbe, especially, when it is so killing, that it breedes a careleſſe in the disdained Lover, otherwiſe it uſhereth on his owne miſerie, forcing a man to conſume his whole patrimony to buy diſdaine for a captive, as my adverſity, or adverſe love, (which wee may juſtly nominate diſdaine) recompenſed my ſollicitude with ruinous effects.

But yet I muſt audaciouſly condemne *Apollo*, for that his immoderate deſire permitted a violent rapture to eclipſe the rayes of his judicious wiſedom; neither will I adventure to blame him for loving, but for invading a virgin ſo openly, with ſuch laſcivious fervour, & ſuch obſcene ſpeeches: for Virgins are not onely coy at the firſt congratulation, but alſo modeſt and full of bluſhing: obſcene words are worſe then the deede it ſelfe, and therefore if you will purchaſe your deſire, you muſt chuſe darkeneſſe to bee your guide and ſpeaker, and your evidence muſt not bee, what you can ſay, but what you can doe: for know, that ſilence with action is a maidens delight: But beſides all this, if a liberall hand be not ſtretched forth, you ſhall often ſee the backſide of your idole, then her ſmiling countenance. And this was great *Apollos* errour; for hee that generateth gold and ſilver, which in this age are the Circe that bewitcheth the world, the Medea of skill, reducing old decrepidneſſe to a youthfull flouriſhing: even deformity her ſelfe in this looking glaſſe appeares more beautifull then faire *Adonis* in beauties ardent eyes: Haddeſt thou, O

Apollo, the dominion of this potent, powerfull, and golden generation, and would'ſt not beſtow a fee upon her thou had'ſt in chaſe? had thy gift beene without intereſt, it would have beene ſtiled a worthineſſe acted for a beauties ſake. How couldeſt thou forget thy Danoe? why didſt not thou reflect upon her, whoſe mute conſent opened her willingneſſe to thy wiſhes? was it not thoſe trickling dropps of gold, that cauſed her to open her lappe, to the end ſhee might containe thee the more? and the more ſhee opened, the more was thy liberty: I cannot conceive any thing more or leſſe, but that Cupids bolt had clouded thy cleareneſſe, ſince that the only winning way was in thy hand, and thy drowſineſſe neglected to executed the ſame.

As thus my fancy wafted invectives againſt the God of Wiſedome, the God of Love inſtantly placed himſelfe before me, all naked, with his harneſſe of artilery, as hee is accuſtomed to bee painted: yet was he not blind, as frequently his delineation inſtructeth, but either hath recovered his ſight, or at leaſt conſerveth that which hee never loſt: nevertheleſſe his nakedneſſe ceaſeth not to beg an almes of the diſtreſſed wretch, and will make noconſcience to ſteale away cloathes from him that hath but one veſtment, for hee regards not whom he non-ſuites. In fine, I adoring him for a ſupreme deity, implored his ayde, thereby hoping to extract my ſelfe forth of that tedioufneſſe, which his power had wrapped mee in. But he ſmiling tooke me by the hand, and ſtep by ſtep leading me through his maskering

ſhades,

ſhades, read my ſecret objections in this manner.

I perceive the diſcription which your eyes have read in admiring me, hath ſufficiently informed you, who I am, although your mentall complaints vaile your dull ignorance in a cloud of greater darkneſſe; becauſe I finde your errour, which hath alwaies conſtituted, or at leaſt conceived me to be Archbiſhop of unity and divine love: which prerogative, as it is but nominall and of your impoſition, ſo it is a reall miſtake, for to me it is *nomen falſum, et titulus ſine re*: for my name is *Cupido*, which more ſerious reflection wil explicate to be Covetouſneſſe; you may call me Vnion abuſively, becauſe covetouſneſſe aymes at the union of treaſure; you may call mee alſo love, becauſe covetouſneſſe loveth treaſure or riches: if therefore any fault can bee imagined, make an intuit into your owne endeavours, and my name, and you will confeſſe your owne blindneſſe: looke upon your owne loſſes, and you will conclude, that I am not onely the god of Covetouſneſſe, but alſo of Intereſt, becauſe Covetouſneſſe includes Intereſt.

The *Platoniſts* indeede, being of a generous opinion, ſay, I am liberall, which appeareth by my nakedneſſe; and the Poets alſo affirme the ſame; but I thinke they might aſwell aſſume liberality to themſelves, unleſſe they were better furniſhed with money and apparrell; this fiction is their miſery, for they are ſo in love with their owne Genius, Hippocrene or Helicon, that they take care for no more then a ſhirt to ſhift them-

themselves, when they come forth of these bathes: Alas, these penetrate not the depth of my craft; for I goe not thus disrobed, because I am a largitious and profuse disperser of my owne patrimony, but contrarywise, because I am miserable and covetous. For I have my Chests and Coffers well filled with Gold and treasure, & my guard-robe plentifully furnished with all sorts and fashions of cloathes; I only put on this face of poverty, because I am perpetually vested anew; and the ofter I shew my penury, the more bagges I heape up in my treasure-house. You may now therefore at this knowledge, *Epimetheus* like, weepe away your folly, and come to repentance before you sterve.

Could you be so simple, as to thinke, I were prodigall and generous, and yet never bestowed any thing on so faithfull a servant as your selfe? perhaps you imagined I had given all away, but the next rent day, it would fall to your share. Attend therefore, and I will fructifie your apprehension with the declaration of all those that are subject to this erroneous mistake.

Cupido or *Cupid* is the worlds desire; it is that baser heape of love, which mundane creatures adore: for being that all things desire to be united with that, which is most agreeable to their natural condition, & this love being mundane, as the creatures themselves are, therefore they naturally thirst after this love: This is gold and all sublunary treasure, extracted out of the bowels of this terrene globe, that causeth so much enamouration: this is the gemmish mischiefe, which infernall

fernall *Dis* or *Pluto* the worlds Vsurer and grand Bishop is patron of; who hath constituted mee his Bayliefe, to gather his tythes, tenths, and interest; granting full power to extort not onely tenthes, but twenties, nay in every hundred halfe, or all if I can clutch it: becauſe my covetous appetite muſt for ſmall curteſies receive triple, yes tenfold Intereſt: and for this cauſe I am called amongſt the wiſeſt the Vſurers bagge, or the god of Intereſt, and onely in an oblique kinde ſtiled the God of love, onely to ſignifie that all love Intereſt. For it is the ganderwiſe traine of Ignoramus his ſcholers, who take me to be the potent peere, and open-handed God, that gives eaſe to all paſsions, that ſavour of the fury of an amorous deſire, darting golden ſhafts which unite ſoules in heavenly harmony, never to feele miſery after this ſtroke, when really there is no ſuch thing within the whole latitude of my power.

For I muſt ingenuouſly confeſſe, that there is no true love, no true union, no true delight, but proceedes from the ſupreme divinity, the pure and immateriall eſſence of the omnipotent King, and ſole ruler of all celeſtiall and terreſtiall creatures: it is the love which hee powers downe upon us, that ſupernaturall bounty, which by how much the more it is fought for, ſo much the more is the increaſe of it; for it is a communicative delight, whoſe chiefe propriety is perpetually to ſtreame into the hearts and ſoules of all that are capeable thereof: This love is free, liberall, profuſe, truely generous, and without limitation; ſwifter then thought, vaſter then the

conceave of this universe, which is but a narrow stage, if divine love should act upon it: And therefore, if simplicians conceit they shall finde this profundity in my ebnes, they deceive their expectation, and will in the end lament the shallownes of their sequestred intelligence. Friend, you conceive Interest to be liberality, and take poverty by the hand, if you goe to meete me in a generous weede: for when you receive a kisse by my direction, it may chance to make you undergoe a twelve moneths penance, or, as it hath now, groane under a seven yeares servitude: I have knowne a smile fetch off all the flesh of a mans back, and the giving of a handkerchiefe cost more then it would hold, had it beene filled with diamonds, to requite the kindnesse; because nothing is given by mee or mine, but it hath a hooke in the end, that brings backe a double Interest.

If therefore you will rightly know my name, I am the god of Interest, begot of Lascivious covetousnesse, Bayliefe to Dis, and Pander to the world. And because you are in the court of Cyprus, and peradventure may not so suddainely consent to this, which I have affirmed in my short narration, I will favour you so much, as to shew you my Vniversity, or schooles of Interest, which (thanks be to fooles) is the most populous, most ample, and most famous Vniversitie in the world, where the women proceede graduates, and the men degraduates, and all under my moderation, wearing the signet of this faculty, as registred here form their matriculation,

even

even unto the honour of doctorates, and the men dumbe-pocketed-dunce-pates. In ſpeaking this, I found my ſelfe conducted neere to a very large poarch, whoſe frontiſpiece contained theſe words in capitall letters, and of gold.

VNIVERSITAS AMORIS.

And under this title was inſerted this tetraſticon, not leſſe curious for the golden ſhew, then dangerous for thoſe that ſhould enter the port.

This is the Vniverſitie of Love:
Nee ſort of men can here an entrance moove,
Except they doe become free Donatiſts;
For here the women are all Tolletiſts.

No ſooner had I conceived theſe words, but the effect that the Remora cauſes to a ſhippe, the very ſame theſe cautious words wrought in my demurring limbes, where I ſtood as if I had beene thunder-ſtrucke, or confined by the power of a ſpel to a foot-broad peece of ground: for conſidering the poore condition of my ayery purſe (ayery I may call it, becauſe there was not one peny in it to expulſe that element) I had no motion left in mee to performe the obligation, which my curioſity exacted by entring therein; ſince I was not more free from any thing, then how to free my ſelfe from this imminent voyage: untill at length my Patron raiſed up my ſpirits, and animated my cowardize; ſaying.

This lingring ſtop, which you now practiſe, argues not ſo much a fainting ſpirit, as an unreflective and dull wit; for ſince you have nothing to looſe, you need not feare robbing, and for any violence, it is againſt the rules of our Vniverſitie: you onely enter now with mee to ſee, not to bee circled in the liſt of a Collegian in my Vniverſity: and therefore be audacious; for if my courtiers ſee ſuch a dejected perſon brought into their ſchooles, they will not onely laugh you to ſcorne for a woodcocke, but ſo amaze your abject and degenerous appearance with the very clamour of a ridiculous ſound, that you will faint when you fixe your feete: bee couragious, for my female traine is not altogether that ſort of Nunnes, where you muſt pay for what you ſee; but rather like a faire or great market, where you ſhall ſee for love, and buy for money.

Thus the obſtacle beeing removed, the dead palſey in my joynts was expulſed by a warmth, which gave mee freedome to walke, untill wee came to the ſecond port, which gave entrance to all the claſſes, which (God willing) as Cupid did open them to me, I will open them in order to you, in the forme following. I caſting up my head eſpied a faire character with theſe words.

OMNES AVARITIÆ STVDENT.

Vnder which was this diſtick ſubfiged.

Silver, Gold, and all rich treaſure
Is our ſearch and chiefeſt pleaſure.

After

After my conductor had entred I made bold to follow, and finding my ſelfe in a large and ſpacious hall, whoſe ſeverall ports gave me to underſtand, that I was now environed rond about with all the claſſes, and conſequently with all the ſciences Loves Vniverſitie contained.

Cupid turning himſelfe towards mee, ſaid; now friend you are in Loves Vniverſity, where you ſhall preſently ſee women of ſeverall ages, witts, and beauties, who teach their maſculine diſciples the *liberall arts*, ſo that thoſe, who are moſt prompt in this faculty of liberality, with moſt celeritie proceede graduates. Here be many Colledges, over which I am Preſident; and although you may condemne the overſeers, for that they bruſh not and cleanſe their chambers, as it is the cuſtome in other Vniverſities, yet you muſt know, that we abhorre ſo much this quality, that if a pretendent have but a cleanſed purſe or pocket, which hath beene bruſhed by an extracting ſet of fingers, wee immediately expulſe him out of our Vniverſity. The men are all of the tribe of *Dan*, but it is to be underſtood paragogically, for we aſcribe them *de tribu Dani*, as a more proper appellation according to the condition of their quotidian exerciſe. The women are *de tribu Levi*, but you muſt note that it is cautiouſly to be applied, and underſtood, for they are never *Leves, quando pecuniarum ſumma ſunt breves*: but onely *quando altera lanx ponderoſior eſt, levifacit eas*. And in ſpeaking this we arrived at the firſt claſſe, which had theſe verſes engraved on the doore.

The Schoole of Loves Rudiments.

Come gallant, come to Cupids schoole,
Wee'l teach you by an easie rule:
Our vowells learne, for they be few;
Say with full hands, here, I. O V.

I was no sooner entred this spacious classe, but at one glance I vewed an innumerable number of beauties, which shined like so many sunnes in a cleare and serene morning, had not their hooking talents informed otherwise: and as children begin to squeale out their lessons, when their Master enters the schoole, the same feare of stripes (as I suppose) possessed these darlings: for they had no sooner cast their eyes upon their grand Master Cupid, but they began to voyce it forth with all sorts of tones: I perceived they were all perfect in their syllables, both English & Latine. But I observed moreover an unheard of method, which they observed also as a precept; for the youthfull gallants were seated all of one rancke, and over against them the dainty minions, these proposing with a notable lifted voyce this monosyllable, *da*, *da*; to whom the young petitioners answered in as high a note, *do*, *do*; And thus enterehangably did they onely sit smiling at each other, reiterating this short ode, or odious sharpenes, which tumult seeming offensive to my eares, I directed my steppes towards some other damsells, which were writing, and learners as I perceived after: I viewed and perused the comely and decent forme of their letters, and praised the handsome shape, and even position there-

thereof; to which shee whom I praised answered.

Wonder not that a girle so young should become so perfect a scribe; for although I wholly bend my desire and willing nesse hereto, yet know moreover, that our God hath instilled into my fingers a dexterity, adopted for the same, and last of all I am so fitted with instruments conducing to my intent, that you could not but condemne mee of dulnesse, if I were not a very famous proficient.

Whilest my attention observed her speeches, my eye carried another species to the common sense, and so it passed to those other more perfect powers; and what was it, but that these damsel's pennes were all made of *Harpies* wings and other ravenous birds, such as are Hankes, Cormorants and the rest, whose avaritious living they imitated. Nothing more seriously some others, many of them began alwaies with, *Received, Received*: some were writing letters of Exchange, others to set slaves free, because they could not comply with the demand of their mistresses: some reading what their amorous servants had presented them with: these registring the promises of their lovers: some noting downe the use of lippes, so many peeces; halfe a dozen courtesies, three smiles, a dozen of noddes, foure beckes, a quarter of an houres talke, the promise of a meeting, and a million of such engagements, every one with a hanging seale, as the clogge of Interest.

I wondred that I could not see any thing concerning

cerning disbursements, whereupon I demanded of *Cupid*, whether there was any or noe: We have a booke, answered he; which he shewed me, and it was one in folio, whose superscription was, *A memorandum of disbursements*; which I evolving, found from the beginning to the end nothing but blankes: at which I wondering more then before, *Cupid* said to me, we have no disbursements of the female side; because it is their proper office to receive, not to pay: and this booke was made for the courtiers which my female flocke entertaines, but they more lofty spirited then punsewise, climbing up to higher schooles in our liberall sciences, scorned to disgrace themselves in this primary with the setting downe of their charges, left the same to be cast up and numbred at the consummation of their charges, which before they can attaine unto, their lands are morgag'd, their annuities consumed, and in fine their whole substance all powred into their minions Lappes.

But because I should not defatigate my selfe in an over-curious perusuall of these cheaters, Cupids call commanded me to progresse to the second schoole of Rudiments, which is the Accedence to Grammer, where over the port, as before, I reade this lesson, as an invitance in.

Loves Accedence.

If you will conjugate, and well decline,
Your rudiments must be the golden mine:
Where other Schoolers decline amo amas,
Here we beginne, and finish with do, das.

This

This hall was not onely more ample then the other, but it was also better furnished with students of both sexes, who according to the theme prefixed, conjugated *do, das*; but with this difference, that the men conjugated through all moodes and tenses; saying, *do* in the present tense, *dabam* in the preterimperfect, *dedi*, *dabo*: but the women did onely beate on their commands in the Imperative moode and present tense, saying; *da, date; date, datote.* Passing some thing aside, where were seated the more fresh principiants: I observed that after they had made an end of *Musa*, (which they tuned forth with a new tune, as being the burden to the song that began with *do*) they passed to *lapis*, adjoyning to it the Adjective *pretiosus*. I asking *Cupid* the cause hereof; hee gave mee this reason: the second declination in the rudiments of *Emmanuel Aluaro* doth not exemplifie by *magister*, but *dominus*; which word none here dare to pronounce, because of the short and ingardly pronunciation, for our delight is in long and large accents, because wee still expect and waite for those which are liberall, and extend their love in large gifts: therefore if they should decline this word, they must observe this rule, that the women should decline *dominus*, and the men *dominas*, because the other is much against our proceeding, for if the men should say *dominus*, they would presently become dunces, not finding one to instruct their ignorance, since hee that gives least, knowes least in our sciences.

Then *Cupid* commanded one of his smiling

girls to decline *manus*; she with an humble obeisance and demure curtesie glancing her optical darts round about, after shee had setled her selfe in a majesticall composure, began thus. *Dativo manibus largis, genetivo manuum largarum*, for they alwaies annexed adjectives to their substantives, of which they had a set number, fitting their vocation, but yet I hearing the sweet maide to begin after this unusuall manner, supposed shee had erred, and began to correct her; but *Cupid* made answer, saying; peace friend, for she saies well: which when I argued the method of our different constitutions, the witty girle made mee this reply: Sir, we studdy not here that artificiall method which you harpe upon, but that *de arte amandi*; in which if you will be a perfect casuist, you must first practise causes *dandi*, which is the generall rule in our classe prefixed before all other. Although I was stuck with admiration of the novelty, yet I was so fully satisfied with her answer, that I had no reason left to retort a contrary syllable.

But since that this (as I thought preposterous) answer had disordered so, that it bred in mee a misty confusion, I made an humble supplication to this pretty damsell, that shee would rectifie my rudenesse, and instruct mee in the true position of Loves cases: and in speaking these words, I found all to bee certaine which *Cupid* had formerly declared; for she stepped out of her rancke, and holding out her spread apron expected my liberality, to unlock her

her lippes, that her tongue might make my docill understanding capeable of her documents; which when I perceived, I was no lesse ashamed, then unapt to comply with her mute petition. Whereupon *Cupid* broke silence, saying: favour, it is not the custome here to demand any further, be it never so small, unlesse you pay Intrest for it: for it is not articulating mouth that obtaines freedome in this Vniversitie, but the purses mouth, that prevailes, for let the purse make any sort of noyse, it is interpreted to bee the winning language, that no sooner speakes but is heard, and no sooner is heard, but it obtaines the maisters desire: otherwise we observe the physicall maxime: *ex nihilo nihil fit.* Notwithstanding, since I promised to shew you my Vniversity, I will not be slow to give you notice of the orders therin; for you must know that none of my disciples can doe this favour, unlesse they they would incurre the crime of expulsion, but for mee I am *extra regulam.*

Advert therefore that the first is *casus dandi*, and the next *casus gignendi*; because the Dative begets the Genitive; and when the Dative is no case: that is, not of force, for that the penurious caitive, or ruffinous swaggerer hath sworne and drunke himselfe not onely out of cloathes, but also out of money, then the Genitive is likewise no case. The Nominative sometimes we name, & no more: the Accusative is not knowne amongst us, because all must be so free, that none can bee accused of negligence to reward their dearest. My minions have a rule for the Vocative case,

which only ſtrike and is termed at their courtiers eares, which is; *Qui non eſt Dativus quando Vocativus clamitat, non eſt ſodalis Amoris.* Yet marke the private rule of the females. When the Vocative endeth in us, the Dative endeth in as. The Ablative is the womans caſe onely, for becauſe they take all; nay they not onely take, but they take away all that is given, never regarding any recompenſe, but onely the common, which is thankes, I am your ſervant, and ſo: and therefore we conſtitute the Dative and the Ablative to be correlatives.

We likewiſe hold the opinion of the Ariſtotelians and true Thomiſtes, that *Relatio fundatur in quantitate*, this *quantitas* we ſay is *Dativus*; and therefore this is our Logicall diſcourſe, *Sublato fundamento relationis tollitur ipſa relatio: ſed Dativus eſt fundamentum Ablativi; ergo ſublato dativo aufertur etiam & Ablativus:* and what we ſay of the Dative in reſpect of the Ablative, the ſame we likewiſe ſay in liew of the Genitive, *quia non admittimus caſum Gignendi, ſi non adfuerit caſus Dandi.* Neither be miſtakē, for it is not *caſus dandi in præſens* only, but *caſus dandi ſecundum prius, vel antecedenter.* But let us omitte this anticipation, ſince this is not the Claſſe which exacteth either this forme or doctrine. Wee have and ſet downe here as prime and chiefe one Subſtantive, one Adjective, one Pronoune, and one Verbe; for example theſe which follow with their beſt reliſhing compounds: *Pecunia tota mea eſt.* Our genders properly are but two: the Maſculine, which we call *genus portans*, and the Feminine, which

which is *genus recipiens*. To the Female of Feminine gender belong all sorts of metall, which are of value and estimation; likewise all stones be of the feminine gender, even those that are proper to men, are attributed to the female kinde: and therefore, we say in our Grammer rule: *Propria quæ maribus, fœmineo generi tribuuntur*. The newter gender is accounted an Eunuch amongst us, & therfore all newters, as *stannum, æs, cuprum, plumbum*, and such like rebellious metalls we burne for hereticks; and the same torture is inflicted upon the Neuter gender, because he that enters our classe under this gender, is neither active in the Masculine, nor passive in the Feminine gender, but all Eunuch, all neuter, neuter. As concerning the Commons, wee admit of them as they bee common, but not else: for the common of two is an hermaphrodite in loves schooles, and the common of three a monster: but our method in these common genders, is read in this manner: the common to two, the common to three, the common to thirty, the common to three hundred, and so forth. The doubtfull is excluded, for that it promiseth nothing of certaine. But yet we could reduce all these tolerated genders to the Epicene but onely that I permit the Masculine and the Feminine to sport sometimes in the commons.

Numbers wee admit of, but yet hee that will winne his Mistris soonest, must complement in the plurall, for the singular is but a slender number, & therfore not able to satisfie her more capatious appetite; so that those that will be accompted the best proficients, must be perfect practitioners

oners in the dative cause and plurall number.

In the tract of this discourse wee had surrounded the classe, and preparing to passe to the next, I desire *Cupid* to benefit mee with the relation of the rest contained in this schoole: It is needlesse said *Cupid*, for there is like difference betwixt ours & those which are taught in other schooles: only that wee reject some few rudiments, and transpose in a severall order; as for example: of our undeclined parts of speech the Preposition is first, and the next is the Coniunction; the reason hereof is this: we ayme at Interest, therefore before the men attaine to their wish, they must prepose or give something, and then no doubt but they shall have a conjunction copulative at their demand.

Of all the prepositions we except onely *Adversus* and *Contra*; conjunctions *Adversatives*, and *Diminatives* we hold to be meere obsoletes; and constitute *Reddatives* cheifly to be followed and practized.

My Females admit not of an Interjection, untill they have their hands filled with gold, which causeth them to exercise their spleene with *ha, ha, he*, and then perhaps they draw the curtaine of silence.

Foure sorts of Adverbes are those which are of most estimation with us, two for the men and two for the women: the mens are Quantity and Number, which they present unto the Wishing and Choosing women. And in speaking this we came to the Grammer schoole, whose frontall was thus inscribed.

The

The Proper names in this our Grammer treasure,
Are Number, & the Nownes are weight & measure:
For Verbes, in Neuters take heed least you woe,
Cause you will find noe supines if you doe.

Loves Grammer Scholler.

I was no sooner entred into this classe, but the numberlesse multitude of beauties gazed with such coy, yet constant, eyes upon me, to see such a shrimp adventure into their presence, that were so richly spangled with the choysest vestments, natures store, and arts invention could trimme them with; for in comparison of these relucent Angels I could not choose but stile my selfe the most contemptible animall God had created, and the earth nursed up.

But yet *Cupid* revived my dying spirits when he said. Attend ye derlings of delight, and give honourable respect to this shipwracked souldier, who hath so couragiously fought under our colours, and borne loves banners to the disabling of himselfe; for hee to maintaine your pompe hath suncke himselfe to this ebbe, who was in times past as powerfull in the purse, as these your present rufflers are: and although it is contrary to custome to returne that backe, which you have once received, yet at least give a little knowledge to his forerun harmes, because I pitty him in his miserie, although I cannot sorrow for the losse of his substance.

This said hee turned towards me in this wise: Although our accent in schoole makes a different letter from those rules which *Lilly* teacheth, yet

wee

we ceasenot to insist something upon his invention, albeit wee convert thit of his to our proper use, which you shall understand in the pursuite: And fitting up his hand, he gave a signe to one of his traine, saying, reeite unto us the speciall and prime rules in Grammer concerning Nownes: to which she making a bewitching obeisance thus declared her Soveraighes command.

Nomen non crescens, heterocliton esto, Dativo.

What if your servant, said *Cupid*, come with an extended hand all gilded in the palme; what say you then?

Nomen, crescentis penultima quando Dativi
Syllaba longa sonat, jure est generis muliebris.

But suppose the pretendent curtesan bee but a phantasme, a shadow, a meere masse of penury, like unto this decayed peece of misery (pointing at me) what is your rule? then she with a disdainefull countenance, a supercilious brow, and a reproachfull eye said.

Nomen, crescentis penultima quando Dativi
A re corripitur, subito schola spernit Amoris.

What is your interpretation for this last distieke: she answers.

Hee that cuts his gifts off short,
Shall bee debarred of his sport.

Shee

Shee performed this laſt repetition with ſo ſincere a laughter, and ſuch a laſcivious geſture, that I would compare her more fitly to no creature living, then the ravenous ſtrumpet, that infernall Hecate which conſumed me, ſo that now I concluded that any one might play upon their virgin ſtring, that harmonious minikin ſtring of her lute, that could but ſhew his ſilver pen: whereupon I asked *Cupid* what was their rule for chaſtitie: who anſwered, wee have a generall rule, which is to be obſerved, yet it hath as many exceptions granted, as there bee or ſhall bee opportunities to violate the ſame. For as ſoone as they have paſſed their conjunction copulatives, then they take the degree of Licentiates, becauſe they have licence granted to practiſe any ſience art, or activitie, that their capacitie can climbe unto, to gaine the indulgencie of their liberall curteſans: yet ever premiſed, that they have a vehement reſpect to their chiefe goale, which is intereſt.

For as it is a generall ſaying, nay ſo generall that it hath no exception with you; *No penny, no Pater Noſter*; ſo it is with us in the like manner, for we ſay: *No treaſure, no pleaſure:* And theſe graduates, as wee have above mentioned, be of the tribe of *Levi.* I beeing not fully ſatisfied in my petition, interrupted *Cupid*, deſiring him to ſolve me of the difficulty, which yet remained; to wit, to inſtruct me how I ſhould conceive that theſe ſchooles could obſerve the lawes of chaſtity, when as they waited continually for an opportunity to ſhipwracke this vertue? O friend, ſaid hee, the very time of their waiting is

their profeſſion and profeſſing of chaſtity; for their intention is not to commit an errour on their virginity, but an abſolute dominion over their owne poſſeſſion and cuſtodie, the totall inheritance their ſervants can or have attained unto; ſo to ſend him or them to their ſhorne companions in daw faire to eate a woodcock pie, where their grace before meate is; *Maſcula nomina in as dicuntur multa virorum.* For after they are thus cheated of their ſubſtance, they ſcarce can abſtaine (ſuch is their deſperation) from diſſanulling their hoſpitall-faſhioned carcaſſe of life, expoſing themſelves to ſorrow and lamentations unmercifull huggs; and after they have breakfaſted of this diſh of ſimplicity, they ſay this after-meate grace following: *Rarior eſt hilarus, vox eſt hilaris bene nota.* For hilarity belongeth not to them, but to thoſe that fare well, which are the Females; which cauſeth them to ſay that *Hilaris* is not in uſe.

But let us proceede, ſaid *Cupid*, to the Syntaxians ſchoole, and as we walke I will rehearſe and explaine ſome rules which belong to our verball method. This is the order of the firſt rule, which the women begin thus: *As in præſenti*; the men anſwering, *perfectum format in have I.* Which *Cupid* interpreted thus. The woman ſaies to her Idolator, that hee is an aſſe in the preſent tenſe; and when her loving ſimplician hath waſted all his ſtore, and findeth himſelfe neglected, he ſighes and ſaies, have I found out your deceit? I never yet learned to ſay no, I am now *an as.* Now I alſo finde the connective ſenſe of that exception,

Do das rité dedi, ſto ſtas formare ſteti, vult. For *dedi* and *ſteti* are relatives, becauſe as long as I gave I ſtood, but now I can give no more, I fall from all familiaritie, and muſt now beginne the mournefull verſe, *Dot fleo fles &c. indeque natum deleo delevi*; for to ſpeake truly, I have blotted my ſelf out of the regiſter of graduates, & meerely by nothing but my too much precipitant prodigality; and therefore muſt entreate my teares to obtaine pardon for my vanity which hath pulled poverty upon me.

When I heard *Cupid* act this part, I was ſtruck with a vehement incitement to inject a ſtop in his way, that I might have proceeded in the ſame theme, becauſe I apprehended it to bee a wrong unto me, that had ſo largely taſted the bitterneſſe of this experience: notwithſtanding I gave a great groane and ſaid, O *Cupid*, I am a reall ſouldier in this campe, for I have turned the Interjection ô, to be no Interjection, but a verbe, I have changed woing into owing, and woe in ô, and now I decline nothing but ô, ô, ô, *per omnes modos et tempora.*

Repentance, ſaid *Cupid*, is nothing but ſottiſhneſſe, when it comes too late; cheere up and bee merry, you will live the longer time; you have great reaſon to be glad if you conſidered all; for you muſt know, therefore you were ſtung with my waſpiſh dart, becauſe you were rich, and if you will bee rich againe, you ſhall be as ill tormented as ever you were; therefore rejoyce that you beeing poore, are uncapeable of this vexing torment.

Come let us paſſe to the place intended: but yet before we enter the claſſe, marke our Verbes compound, how amiable and pleaſing they are to my Minions, and how they ſmile and ſpread their lappes, when they heare this rule pronounced, *Syllaba Semper, quam ſimplex geminat, compoſto bis geminatur.* Nay this doubling rule prickes on the courtly gallants wonderfully to gratifie their beautious miſtreſſes, becauſe this reduplication leades to that geminatiõ where the brisk blades find their ſupines, who informe the men the truth and good liking of their former gifts, ſaying, *Nunc ex præterito diſcas formare ſupinam*; for if you had not doubled in the preter tenſe, you had found no ſupine: and therefore the witty girles ſay to thoſe that deſire this ſupinall doctrine, and end in Neede, want, &c. *Hæc rarò aut nunquam retinebunt verba ſupinam.*

But now ſaid *Cupid*, we delay too much in this claſſe, let us follow our intention; whereupon wee directed our ſteppes to the ſchoole of Syntaxe: and upon the conducting port I read this inſcription.

Lover Schoole of *Syntax.*

This is the ſchoole of order, true connection,
Where generous rules finde curteous acception:
Hee's termed here the beſt Syntaxian living,
Whoſe compoſition is perpetuall giving.

As I was entring the ſchoole or hall, there was a ſcreene, upon which there was this ſentence inſcribed.

Hic

Hic omne animal rationale
Diſcit verbum Perſonale.

Which I perceived to bee a ſpecificall diſtinction, becauſe Impersonalls had no government there. In this claſſe all were buſied in compoſition: and as we walked I eſpied in one of their bookes this rule, *Verbum infiniti modi convertimus in finitum*; whereby I underſtod the dexterity of the females in minorizing the heapes of their ſervants to increaſe their owne.

As I was deſcanting upon the nimbleneſſe of their talents, I heard a tunable voyce ſay, *Adjectivum cum ſubſtantivo numero conſentit.* And why not, *genere*, anſwered I? to which *Cupid* made reply, ſaying: you muſt know, that by the Adjective is underſtood the man, and by the Subſtantive, or more properly ſpeaking, the Subtractive, the woman, who demands of her Adjective this or that ſumme of money to furniſh her with a new gowne, gorget, or the like, ſo that they agree not in true & legitimate conſtruction, untill he conſenteth to the number of pounds ſhee deſires, for you know that the Adjective muſt conforme it ſelfe to the Subſtantive, not the contrary: but they can never agree in Gender, becauſe they be of two different ſexes: but yet replied I, why not then in caſe, according to *Lillies* conſtitutions? becauſe, ſaid *Cupid*, the mans caſe is the Dative, and the womans is the Ablative, *vt conſtat ex ſupradictis*: And for this reaſon wee ſay, Verbes of receiving or taking away require an Ablative caſe.

But for *opus* and *usus*, they have no neede of an Ablative case, because they have nothing left to furnish it with, unlesse it bee that odious devill *Penuria*. Notwithstanding *Adjectiva quæ copiam significant, Ablativo gaudent, interdum & genitivo*: for those which have plenty, shall finde a way to be empty; and those which are full, shall have a gull; and though in the night they obtaine their delight for a little space, yet they shall pay, if they live but till day, for their embrace.

Now of all rules in Syntax this is the chiefe, to wit: *Verba dandi sunt præcipua in schola Amandi.* And *Verba promittendi sunt optima juncta verbis solvendi*: otherwise they are as bad as Impersonalls: But *est pro habeo* is a strange rule; and *Nomen præmii* is of great esteeme, and never is at rest, till it rest in *Ablativa*: This shee case is that which bagges up all this schoole; for my female traine no sooner see one loaded with golden pockets, but they immediately salute him with an easement, saying, *Ego hoc te fasce levabo*; it is reason you should doe so, answereth the woodcocke againe; because *Adjectivo et verba abundandi, implendi & onerandi Ablativo gaudent*: and thus hee yeelds up the soules of his pockets for hopes of a smile, an embrace, or a kisse.

The Gerund in *Do*, is that which commandeth friendship, and obtaineth it also: but the Gerund in *Dum* is whipped out of our schooles for a lazie companion; for our Actives have no gerunds in *Dum*, and therefore they governe no case here; for since this gerund cannot possibly be put in the

Dative

Dative caſe, there is no hopes that the Ablative ſhall reape any profit at all by it; and therefore wee expulſe him for a dumbe and mute perſon, who wanting ſpeech to expreſſe his freeneſſe, hee can no way become capable of our method.

It is a ſpeciall rule without exception, that all Supines require a Dative caſe, and then an Ablative: for it is ſo infallible, as the whole roule of Supines can teſtifie, that never Supine fell upon pallade, unleſſe ſhee had received a fee from the Dative caſe, ſince you know that the Genitive is a ſoleaſme, if not conected with the Dative: and in this conſiſteth the cheiſe congruity, becauſe there is no true Syntax either in compoſition or conſtruction, except the Dative caſe, and the perſonall maſculine beare company and preſent his power to the perſonall feminine, which is alwaies accomodated with an Ablative diſh to convey her lovers kindneſſe into the cloſet of *never bee ſeene againe*. Nor farre diſtant from this claſſe was another hall over whoſe entrance this was inſculped.

Ipſe licet venias Muſis comitatus Homere,
Si nihil attuleris, ibis Homere foras.

Loves Schoole of Poetry.

This is proſodia or the ſchoole of Poetry, ſaid *Cupid*, where my darlings ſtudy to congratulate their Donatiſts, preſenting them with Odes or lyricks, ſome bearing the face of Epithalamions, Soterian Hymnes, and Euchariſticall ſonets, and many other witty Epigrammes, and Anagrammes: The feet on which our verſes runne, are

are but two kinds; the one is *Spondæus*, which imports as much as *Spend-on-us*; the other is *Molossus*, it is a foot, whose shoe is made by the long last, which is the mans foot, for that which it includes of the *losse*; because the more they poetize, the more is their losse of store.

Our cheife straines or meters are Heroick, and Scazon, because of all sorts they are most numerous, in which we most properly delight, for in all sorts of Doctrine we onely instruct that which is most large; and since in these kindes there are as wel short syllables as long, for the short we select and entertaine peculiar figures very usefull for the extentiō & reaching of their short-legg'd nature, inducing art to helpe nature: In the first order we constitute three, to wit; *Prothesis*, *Epenthesis*, and *Paragoge*, for these are friends to the females, as properly appertaining to the men, who alwaies adde and never take away.

Yet the women chalenge the other three, as prime properties belonging to their profession, which are, *Aphæresis*, *Syncope*, and *Apocope*: nevertheless the busie blades many times carry away *a pock-a pee* in their linings, which my weather beaten widgins bestow upon them, that they may not say they have lost all.

Systole and *Diastole* are in great request; for he that gives with *Diastole's* hand, & *Systoles* fingers, is in short time made free in our court: but hee that comes with his pockets stuffed with nothing but *Synalepha's* and *Eclipsis*, is served like unto a sheepe in lune, turned forth for a bare-neck'd ewe to seeke a new ruffe for that peece next below his cockscombe.

Here

Here *Cupid* commanded me to ſit downe, for that one of theſe Damſells had an intent to gratifie her generous ſervant with a few ſtraines, for the curteſies he had enriched her with. I obeyed, and being ſet the ſweet Paranaſſean nymph began in this forme following.

Of Hippocrene old poets highly ſing,
And of the lower bath Beotia's ſpring:
Of Tagus we, and golden chanell'd Hermo,
Two greater glories in one glittering therme.
The Maiden Nymphes, that haunt theſe fluid ſtreams
Stretch forth ſweet ſtraines to praiſe Apollos beames.
We to Apollo dedicate our will,
For that his golden lockes our hands doe fill.
My Gallant here preſents to me this God,
Golden Apollo, or Golden was his load.
Shold I commend him? nay, that's flatterie:
I love him, and his loade, his libertie.
Thy often entrance, ſweeting, I adore;
But thee, or gold, I dare not ſpeake, which more:
Yet this Ile ſay: let Tagus be ſtill mine,
And my beſt Hippocrene ſhal all be thine.
Bring Hermus with thee, that adornes my eye,
And my ſweet Helicon ſhall be thy joy.
I Nymph will crowne thee with Apolloes bayes,
As oft as thou preſent'ſt me with his rayes.

This ſayd, ſhee made a low curteſie to her ſervant, and departed to a private cloſet, as I thought to lay up her gold, whether it was ſo or not I am not certaine, becauſe the young gallant traced her forth, and tickled her too, as a man would probably

bably imagine, becauſe ſhe laughed ſo heartily. But not to betray her, nor our ſelves to time, *Cupid* lead mee away through an obſcure vault, where aſcending a degree, as I thought, higher then before, I glaunced my eyes upon a garland of painted flowers, which was ſo lively pencilled and garniſhed with proper colours, that the laborious bees imagining it to bee reall, were no leſſe deceived in their ſearch, then the birds were with *Zeuxis* grapes. Within this circular poſie was impreſſed this peece of diſcipheration, as a true information to all that thirſted to paſſe the port.

Loves Schoole of Rhetorick.

He that will learne to winne by ſmooth perſwaſion,
Muſt practice much the Topick called Donation,
Strowing the path by which he meanes to paſſe
With the ſweet flowers of yellow-fac'd Midas,
So ſhall he finde all eaſie to his will;
Come in at's pleaſure, and be welcome ſtill.

Not farre from hence we entred into an ample hall, ſumptuouſly beſet with variety of flowers; and upon a double columne were placed two ſtatuas of an indifferent ſtature, which the curious art of workemen had varniſhed over with gold, enamell, and a beautious order of pearle mixed with ſaphyres, rubies, and emeralds.

As I ſtood gazing upon this ſtrange Coloſſus, *Cupid* ſaid to me, now you are in the ſchoole of Rhetorick: and theſe two which you ſo ſeriouſly admireare, the moſt famous Oratours, that antiquity celebrateth; the which we likewiſe adore

dore as chiefe gods of this Classe: the one is *Marcus Tullius Cicero*; the other is *Demosthenes*: *Demosthenes*, you would say, answered I; No friend, it is *Demusthenis*, the which you may understand if you but ponder the word, and reflect upon our institution: wherefore I intending my eyes more earnestly upon the object, found under *Marcus Tullius* this motto: *A nomine & argento disces*: and under the other I read this: *Dimidium nominis non indiget Rhetoricâ*.

But because I would not erre in the interpretation hereof, I intreated *Cupid* to ayde mee with an explication; to whom he said: for the first which is under *Marcus*, to wit; *A nomine & argento disces*: that is to say, From my name and from silver you shall learne; You know that *Marcus*, or a Marke is a certaine summe of mony, which is made of silver. Therefore from my name (saith the motto) which is a Marke, and from the matter, which is silver, of which the marke is made; you shall learne more Rhetorick in this schoole of Love; then all my orations, and all my workes can teach you.

The other which is, *Dimidium nominis non indiget Rhetoricâ*: to wit, Halfe my name needeth no Rhetorick.

Whereupon *Cupid* asked me which was halfe the name: I answered him *Demus*: observe then the sense hereof, said *Cupid*. He that saies *Demus*, needes no Rhetoricall colours, no tropes, figures, circumlocutions, nor any of those intricate flourishings: for with one *Demus* hee shall perswade more then ever *Demosthenes* did with all his eloquence.

Your Rhetorick then, said I, is more facill, then that which is taught in externe schooles, those I meane which *Tully* and others have prescribed a method unto, because they are not so much dependent of tropes, and schemes, and other difficult members, which instruct Ciceronian Rhetorick. It is confessed, answered *Cupid*, and therefore our number is the greater, according to the saying of the ancients: *Faciliora acquirunt numerum, difficultas sapientiam nutrit.* But yet (although the grand topick is that which appeares in a golden vestment) our schoole is not destitute of tropes and figures, since that wee select many very necessary for the better performance of our Rhetoricke, the which are lights and facilitations to these which be of a slow performance, some of which appertaine to the male, some to the female sexe: for example, the women courtiers, although they endure not delayes, yet they are much addicted to the figure *Gradatio*, especially if their precedent theorize in *Conduplicatio*, and through the faithfull solution and sweet *series* of consent they couple and lovingly rest themselves upon the palladel *Polysindeton*, or *Multiplex conjunctio*.

Of all the usefull tropes those two are chiefe which my gifles practise, to wit, *Hyperbole*, and *Catacresis*, which in latine are called *Mendacium*, and *Abusio*; to which their silly beleevers answer with *Subjectio* and *Reticentia*. *Similiter desinens* is tunable figure, which is ever sung when the petitioner so dazels his beloved's eyes with curious and rich objects, which she converts to bee her sub-

ſubjects, as then his, and now hers, when I ſay ſuch a feaſt unites her will to his, then they withdraw and rhetorize in *Similiter cadent*.

Wee uſe no Metaphors, but all in private amongſt the women, for feare the men ſhould learne them; for ſeeing ſuch like tropes are alienated from their Virgin ſenſe, and wreſted to ſound one thing in words, and another in deedes, they muſt bee ſhut up from the knowledge of ſo much cunning; and therefore wee ſatisfie them with a certaine number of figures, as *figura per additionem*, which are the true touch-ſtone of a generous mind; likewiſe wee inoſe them with thoſe *per ſimilitudinem*, to pricke them on with the conceit of dignity, if they imitate thoſe that are moſt liberall, ſetting it downe for a principle, that he cannot be a good and exquiſite Rhetorician, that maketh not an oſtentation of his *larga manus*.

But the women are expert both in tropes and figures; tropes to delude their adorers, who ſuppoſe their reall words to bee full or reall meaning, when as they onely commit a few compliments more to enflame their ſimplitians heartes, and to feed their owne toyiſh fancy, then any reality; for they abhorre it worſe then the poxe.

All figures which come *per detractionem*, belong to the women, as *Diſſolutio*, *Refractio*, and many more *eiuſdem farinæ*, all takers and diſſolvers of their ſervants ſubſtance.

We practice alſo in Topickes, and firſt we beginne with *Notatio*, *ſive Etymologia*, which is

both according to us and *Cicero*, defined, *Indagatio originis*: and by this we ſearch out the true primitive of our courtiers, and provide his place correſpondently. I doe not meane, that wee exalt and dignifie him according to his parentage, but his patrimony: for if he bee of a great eſtate, he is preſently annexed to the topick *à Cauſis nobilioribus*; becauſe the cauſe of greateſt preferment here, is that which proceedeth out of the nobility of riches; and thus we draw him on with the plauſible appearance and evident probability, that he ſhal practice the topick *à conjugatis*, when wee but onely delude him with a Rhetoricall ſlight, extracting in the interim the very marrow of his purpoſe, & ſo leave him in the perceivance of that *à Contrariis*: ſo that he poring upon that *ab effectibus*, findes himſelfe ſo ignorant and uncapable of the ſweet topick *de adjunctis*, that he falles into the woefull knowledge of *Repugnantia*.

The cheife argumentation wee uſe in this our Rhetoricall claſſe, is either framed by a *Sorites*, or *Dilemma*. By *Sorites*, to make the pretendents ſtrive in generoſitie, we protract our diſcourſe in this wiſe. Hee that giveth moſt, findes moſt inſtructers, (or deſtructers) he that finds moſt inſtructers profiteth moſt, he that profiteth moſt, taketh moſt degrees; therfore, *à primo ad ultimum*, he that giveth moſt, taketh moſt degrees: but yet after this induction or graduall deceite we argue ſecretly *per violationem*, and beginne our orative compoſition, of which we have two kindes, to wit, *Oratio demonſtrativa*, by which the ſelfe conceited wretch explicates & demonſtrates at large the

the perfections of his best wished objects, and the men are obliged to say nothing more, then what they can make manifest by proofe, yet they are tyed to insist upon the prayse of their Mistresses, and if they betwixt ignorance and benevolence, chance to sinne against truth (as oft they doe) through the furious apprehension of their unlawfull Hyperbolies, and are confuted of it, then wee make their purses fetch off the fine, which their eagernesse led them into: for such kinde of Oratours are forced to satisfie the virgin with giftes for the wrong they have done in belying her beautie, modesty, discretion, or the like.

The women, when they have received presents either from the obliged or voluntieres, they Rhetorize *in oratione deliberativa*, deliberating whether their servants deserved for this, or no; and in this kind of discourse they are so witty, beeing still ayded with dilemmicall arguments, that they catch and let loose againe as often as they please, and in so dubious a manner, that their gazing Auditors become no lesse ready to present againe, then drowned in confusion which way to interpret the reality of their Mistresses oration.

Some times my females ascend the Pulpit provided with *oratio funebris*, but this only when a rich Devotist sudainely departs this life, and leaves his Mistris heire of all; then shee laments his death in words filling the ayre with lacrymable syllables, although her heart leapeth for joy and alacrity, that he is gone.

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The women alſo extend their voyces in *genere orationis demonſtrativo*, but moſt frequently, when their impoveriſhed ſervants faile to performe their amorous ſuites, they uſe the oration in *vituperium*, which they freely beſtow upon thoſe vagabondes that have ſo long beene ſlaves to their wills and their owne misfortunes.

But friends, wee loſe time in theſe inferiour Claſſes, let us now proceede to the more noble liberall arts; which ſaid, *Cupid* brought me to a double leaved doore, upon which were painted many horrid and unknowne monſters, chimeras, and meere pictoricall fictions, with many conceites, in the midſt thereof was this hexaſticon.

Loves Schoole of Logick.

If you with women in our logick ſchoole
Deſire to argue, ſtill obſerve this rule:
Firſt with obeyſance aske their free conſent;
Then put in Darij your whole argument.
So ſhall you ſoone conclude, and pleaſe them too,
'Cauſe in Celarent they will anſwer you.

I had no ſooner comprehended in my judgement and memory this ſtroph, but we entred into a very faire and ſpacious hall, all thronged thicke with a great number of gallants, both men and women; men of all ages, or at the leaſt from thoſe which *Terence* termes *ex ephœbis*, to thoſe which I terme *ex rebus*, or without mony, who paſſed away for bankrouts: but the women were for the moſt part all young, few or none exceeding thirty yeares of age: all were ſet downe, and gave

gave eare to a grave, and something ancient matron or moderatrix, who was seated in a most respendent pulpit, studded with pearle and the most precious gemmes the Indians can afford; shee joyntly with all her disciples made a very humble obeysance at our entrance to their Regent *Cupid*; and the grave Matron began in this manner.

Logick, which you are to bee instructed in, is that, which hath for its formall object *ens rationis*, and not without cause, since *ens rationis habet fundamentum reale*, that is to say, a reall, or more significant, a *royall* for its foundation, which is a peece of money so called; for you must know that the male kinde are those that are to stand of the materiall part of our Logick, and the female on the formall: since therefore the foundation or materiall object consisteth of *royall*, it is convenient that the formall should be *ens rationis*, and appropriated to the women kinde, who after a present of *reales*, as the Spaniard calles them, or *royalls* as we tearme them, then the women make a congratulory discourse which can be called nothing more properly but *ens rationis*; *quia discurrit circa ens reale*: for if this reall and royall subject were not, this *ens rationis converteretur in ens chimaricum, & merè fictum*.

Since therefore (proceeded she) we have already concluded of the object both materiall and formall of this science, it followes now that wee prosecute our intent: and in speaking this shee opened a very faire manuscript, at the sight wherfore every one provided their hands and pennes

to write what she should dictate unto them: in this preparation *Cupid* invited me to sit downe, which I accepted of without ceremony, and shee began as followeth.

Species, as *Aristotle* defineth it, *est illud, quod praedicatur de pluribus numero differentibus in quid*. This is our chiefe predicable, in the definition of which, you must note three things: the first is *species*, the second *numerus*, the third is *quid*: by *species* wee understand gold, silver, jewells, &c. by *numerus*, is meant twenty, forty, a hundred pounds; so many rings, braceletts, diamonds, or the like; by *quid* is understood the substance or pure essence or quiddity, which must be without any deceit or chimicall sophisme: as for example, when your servants present their devoted libertie, you aske what species is the present of? they answer, of gold: you aske againe what number? they answer, an hundred peeces: you aske the third time, saying, *quid*: they answer, gold of the best, and most currant coyne: or if you will exclude this particle *quid*, because you must not looke a given horse in the mouth, you may exchange this *quid*, into *quale* or *quantum*, *quomodo* or *vbi*, and hereby receive a sufficient information of the gift presented.

Note also, that whereas other schooles treate of *individuum*, we except it, not to enter into our Logick: for since *individuum est illud quod non dividitur*, and againe no man is admitted into this classe to participate of our Doctrine, *qui non dividet seipsum a substantiis suis*, therefore such like captives are excluded *tanquam individua vaga*, such

such as these, are vsurers and couetous carles, that shall sooner passe through the eye of a needle, then through our schoole doore: for wee hold this to be infallible, that he cannot bee a royall lover and true souldier in *Cupids* Vniversity, that loves his money better then his Mistris.

Here the graue Matron fixed a period to her discourse, and her disciples intended their eyes and mindes vpon that which she had deliuered vnto them; whereupon I tooke an occasion to aske *Cupid* what other predicables they obserued; to which hee made answer, saying: Wee haue another which is *Proprium*, this consisteth in two poïnts; the *proprium* or chiefe property of the men is to giue, and the chiefe propertie of the women is to take.

But, said I, why did not the Matron beginne with *Vniversale in communi*; because, answered *Cupid*, it is and must be a stranger to all men that frequent my Vniversity; for you know *Vniversale in communi ex se non descendit ad particularia*, which amongst vs is more abhorred then any thing else; as for example, hee that is Vniversall in all kind of wealth, and descends not to present this some of money, that iewell, or so, such a man is termed *Vniversale in communi*, whom we intreat to fauour vs with his absence, because his presence is *cane peius & angue*: notwithstanding the females are acquainted with this *Vniversale*, in which we instruct them in priuate conference: and the reason why they are more familiar with it, then the men is, because they must yeeld as little as possible may be to their courteous requests, and

therefore stand indeterminate towards this or that when they are in common, lest this perceiving himselfe neglected, should refuse to performe his accustomed gratuities: for you must know that these men which you see here, are all pretendents or suiters, and so are likely to continue; for if they should once obtaine their suite, they would no more be scholers of my Vniversity, but courtiers in Hymens court: and therefore we instruct the females so, that they shall never consent to Matrimony (although they become subject to the topick *multiplex conjunctio*) but remaine inderminate to any one, yet with a liking eye to all.

Genus is not read publikely in this Classe, by reason of that which it includes of *Vniversale*.

Accidens also is a very dangerous predicable to admit of; for that wit it containeth of *separabile*, unlesse it be understood, as we tearme it, cautiously, and *in sano sensu*, that is to say, when the woman receive the mens indulgence, then have the women licence to use *Accidens separabile*, because they have ever an enlargement granted either to gratifie or not gratifie in words, and therfore they use both accidents and separabilitie; but yet *accidens inseparabile* is in more respect amongst all, for that which it savoreth of inseparabilitie, as the mens treasure is inseparable from the women; but beeing an accident, we utterly disanulit our of our common wealth, because we must be certaine of all we have promised; and for this reason we banish from the mens knowledge

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all accidents, and reserve inseparability; that is, what we heape up in our *Crysothecary* is inseparable, and not to be parted with.

But for that predicable which others call *differentia*, wee constitute *Vnio*: for being that wee pretend love, and Interest for love, we abhorre all difference; as a mortal enemie to our quietnesse; and in stead of such disturbance, we place *Vnio*, which we define to be *quies amica ex coacervatione causata*: for if there be not *coacervatio* or *aggulatio nummulosa*, there will be no *quies amica*: *quies* there may be, because we shall constraine such a penurious pretendent to depart in peace: This is the beginning of our Logick, or our Organ of Interest.

Next insueth the tract *de Antepradicamentis*: the first whereof be *Vnivocum* and *Æquivocum*: *Vnivocum* belongeth to the men, because it is a reall and true hearted expression of their good & generous intention, upon which the females build the strong walls of their certainetics, which are vowed by their pretendents promises: *Æquivocum* of the contrary is an inseparable quality appertaining to the females, who seldome speake what they thinke, and as seldom thinke of any benefit, but their owne: for this female traine is never perfect in our Logick science, untill they be compleate in two things: the one is Equivocation, which is the prime in this schoole, the other is Sophisme, without which none of my she disciples entertaines a suiter, unlesse shee be accompanied with a Tuteresse; for of these two we compose the Allegoricall tongue, which

is defined *aliud verbis, aliud ſenſu*, and unleſſe the amorus female be expert in this deceiving art, ſhe is in hazard to betray her ſelfe to truth, and violate her owne modeſty by our liberty.

Next to this followes the laſt antepredicamentall lecture, which we terme *prædicatio*, and this is twofold, which is *concretum & abſtractũ*: and it is ordered in ſuch a ſort, that the men, or maſculine Logicians make their full handed predication in *concreto*, and the female in *abſtracto*, abſtracting and taking away the concretion of their ſtore, to feede and pinguiſie their leane and avaritious deſires; in this conſiſteth our *primæ & ſecundæ intentiones logicales*, which are not here *actus intellectus*, but *actus manuales, quoniam in ſchola Amoris manus magis quàm intellectus exercentur*. But to be ſhort, I will recount briefely unto you the ſeries and number of our Predicaments.

Firſt therefore know, that we are not altogether of the opinion of *Ariſtole*, and therefore wee teach not ſo many predicaments as he doth: but yet *prædicamentum ſubſtantiæ*, as it is the prime with *Ariſtotle*, ſo is it with us, and ſo neceſſary, that what pretendent ſoever is not furniſhed with *ſubſtantia*, is excluded totally out of the predicament of Love.

The predicament of quantitie is in exceeding eſtimation amongſt us, and he is only judged amiable, proper, and compleate in all parts, that is furniſhed with the greateſt quantity of gold or other treaſure, and without this he is more deformed then Cerberus, the contemptibleſt picture they

they can fixe their eyes upon, whom wee terme *minimum naturale*.

But *Predicamentum qualitatis* is of no more reckoning here, then a penny leſſe purſe; for wee never enquire of the quality of the man, but the quantity he brings with him.

Relatio is very famous in our ſchoole, and it is defined (according to the ancient and full experienced Philoſophers opinion) *Relatio dicitur illud, quod id quod eſt, aliarum eſſe dicitur*: by this definition it moſt manifeſtly appeareth, that all the men have belongeth properly to the women: peruſe it ſeriouſly and you will eaſily conſent unto the ſame: *Relatio dicitur iluld*, Relation is that thing, to wit that ſubſtance, which, what or how great ſoever it be, it is to bee appropriated to others, to the women, which is evident by the word *aliarum*; & not to be delivered back againe, becauſe wee admit not of any relation, but that which is *non mutua*; and although all bee in one ſchoole, yet all have not the ſame ſtep of dignitie: but hee is in the firſt and moſt eminent place, *qui in pretioſiori quantitate fundat relationem ſuam*.

But now if I ſhall name that predicament, which maketh all the reſt nameleſſe, let me ſay no more but *Habere*: for this is it to which all other are reduced, they all ſleepe in this haven; if you will know more then ever *Ariſtotle* did, you neede no more then the predicament *habere*: *habere* mollifies the hardeſt rocke, the flinty heart becomes fluid if but touched with the diamond *habere*; *habere* is ſufficient to conquer impoſſibilities:

ties: The predicament *Quando*, after the petition is granted, is not compleat untill it accord with *habere*: *Vbi* is not fully established in certaintie, untill it meete with *habere*, neither would here be any amorous embraces of the pleased couple, no *actio* nor *passio* without *habere*: and to conclude, *habere* is so transcendent, that nothing is had without it.

And although wee could reduce not onely all the predicaments, but also the whole volume of Logick to this *de habere*, yet to bee more compleat and courselike, wee trace on with *Aristoles* method, picking out what is usefull for our purpose, and excepting the remainder; and therefore to shew you more exactly our Logick schoole, marke the sequell.

Next followes the booke called *Peri-hermenias, seu de interpretatione*, and this interpretation properly accepted of with us, is a rich present, which interpreteth so plainely, that there is not a woman in my Vniversity, be she never so dull of apprehension, but shee understands it so clearely, that she carrieth all away, at once hearing it: we treat here first *de nomine & verbo: nomen est vox significativa ad placitum sine tempore*: this *nomen* is either gold, silver, or such like, which is so significative a voyce *semper ad placitum*, alwaies pleasing, alwaies grateful, and *sine tempore*, or *extempore*, because if this word bee once spoken, it must be performed with all expedition, since they women abhorre delayes, and for this reason wee exclude *verbum*, because it is *cum tempore*, it demures so long, that my females grow weary

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and impatient of the expectation.

But yet we admit of one Verbe, which is *eſt*, becauſe it is a verbe ſubſtantive, or a ſubſtantiall Verbe; but this Verbe *eſt*, is never in its prime, untill it be ſet for *habeo*. Wee uſe *verbum* oftimes, but not as *Ariſtotle* doth, for a verbe, but for a word, as a conjunction, becauſe *Verbum à verbero derivationem accipit*, and the beſt ſounding word to the Petitioner is the free monoſyllable Yes, which cauſeth the malevolent particle, No, to be excommunicated out of Loves limits; becauſe we teach no contradictions, nor contraries, but terme the denyall of a Petition, to be degenerous and want of true education: for ſuppoſe a woman ſhould crave of her Curteſan this or that ring, jewell, or the like, what an abſurd ſound would the baſe and harſh ſound of No, or I will not, make? nay, although hee ſhould put it off with an Excuſe mee, yet would it be taken for ſo heinous a crime, that his Miſtris vvould ever after excuſe her ſelfe from his preſence.

But now to ſpeake ſomething of the Tract *De arte inveniendi medii*, which wee othervviſe call *Pons aſinorum*; this is all framed of pretious ſtones, vvhoſe cement is gold and ſilver; the Aſſe that is able to build this Bridge, *invenit medium*, he finde out the middle, vvhich he ſo long ſolicited and ſought for: but the other crew of weaker fillies beſtovv all their labour and coſt in vaine, becauſe they ſhall never attaine to the depth of that *punctum reflectionis*.

As for the ſyllogiſticall Moodes, vve content

our selves vvith a few abhorring the brutish condition of *Barbara*, and adoring that of *dari*: the men must use an especiall care, lest they conclude vvith *Zelantes*, for he that puts his confidence in this Moode, shall infallibly be convinced, and in the end of the disputation, shall be obliged to begin a new argument all in *dabitis*.

When we come to the Priors, or demonstrative part, wee place the men before the women; and then the cathedraticall Mistris proceedes in this manner. *Demonstratio est syllogismus procedens ex veris, primis, immediatis, notioribus, prioribus, causisque conclusionis:* In this Science the men are oncly doctrinated, not that they shall find out all or any fallacies by the evidence hereof, but because they shall beware, that they practise nothing, but what is the reall truth; and therefor they syllogize *ex veris*, because they must not use any deceit or flattery towards their Mistresses; *ex primis*, because they must first give to them, before they can hope for the least curtesie; *ex immediatis*, because their very appearance imports, without any intermission or mediancie, a present to the females, as a true token of their prime love; *ex notioribus*, to induce the women to know their owne adorers, and those better, that give most liberally; for you know *Demonstratio est syllogismus faciens scire*; it must also be *ex prioribus*, for that in our Schooles *prior est datio pecuniaris, quam receptio amplexaris*; this syllogisticall discourse ought likewise to be *ex causis conclusionis*; the conclusion that our men aime at is an amorous claspe, that which the

women desire, is a Cupidineous gripe closing a golden fee, and nothing is able to cause this clasp or *recumbens subtegmine lecti*, but *bursa plena liberaliter offerta ad amicam.*

But now, said *Cupid*, wee have overstayed our time, let us passe to the next Schoole, which, as *Aristotle* stiles it, is *de physico auditu*, and wee with him proceed to the same Schoole, although we differ both in title and forme; and without any delay, *Cupid* brought mee to a very faire Port, on which I read this which followeth:

Two principall per se, *matter and forme,*
This Classe of Physicke chiefly doe adorne:
The matter's heapes of Gold, and riches free;
The forme's oblation, beauteous Phila's *fee.*

Loves Schoole of Physicks, or naturall Philosophy.

The perusall of this tetrastick struck mee immediately into a difficulty, whereupon I emboldned my selfe to stay the God, and asked him, why and how Gold could be called the matter in this Tract, since that *Aristotle* in the first Booke of Physicks, saith, that matter or *materia prima est chaos, cæca farrago*, or *rudis indigestaque moles*: So is Gold, said *Cupid*, it is a Chaos, because you see it confounds all men; it is *cæcum, quia reddit omnes cæcos propter ejus amorem*: it is also rude, because it makes most that possesse it rude and vitious.

It is very certaine, said I, but *Aristotle* treates here *de primis principiis*; *de illis, scilicet, qua primo constituunt compositum naturale.* It is very

true, answered *Cupid*, and for that cause I have often said, that we exempt our selves from being strict *Aristotelians*: For you must know, that we are already actuated or formed according to Natures composition; and therefore, as I even now said, this Schoole is not properly called *De physico auditu*, but *De Cupidine auditu*: and therefore, since nature hath made us perfect in the first mixtion, wee account it frivolous, to search or repeat that which *Aristotle* hath searched out for us, that is, by what meanes it came to passe, what concurrence was used, and the like: but now wee search that which is most semblant and agreeable to our condition, I meane our institution: and because Gold and other treasure are substances and naturall mixtures, as these my females and masculine flock be, speaking of that which belongeth to naturall composition, and abstracting from the formall perfection of this or that, onely insisting on those ingredients which are matter and forme, deriving their generating cause from one and the same body as an universall cause, which is *calor solis*, I find no difference, but a great similitude: and therefore wee set downe Gold and such like estimable substances to be the matter of this our Physicall study, and oblation to be the forme, without which our study is to no purpose, nor the composition which we sweat for is no composition, because without oblation there is no union, no complementive actuality, which wee call *Completio amorosa*: these therefore, as I have said, *sunt principia per se nostra physica, & totius philosophiæ*; which imimports

imports as much as I had ſaid of our naturall appetite, becauſe *Cupid* or *Cupido* is the objective guide herein."

With this anſwer, although it was not *ab eſſentia rei petita*, but a meere diverſion, yet unwilling to be overtedious to the God of Love, I reſted as if I had beene fully ſatisfied; upon the pauſe whereof wee entred the Claſſe. I could diſcover few or none here, that were not in action and paſſion; the Courtiers giving, and the Courtiereſſes receiving. In the midſt of this Hall lay many heaps of Gold, Silver, Diamonds, and other ſorts of treaſure, at the reſplendant glory whereof I was almoſt diſtracted: at which *Cupid* (perceiving my amazement) asked mee what I thought of this ſo beauteous a Treaſure-houſe:

To whom I ſaid, this is the practicall part of yon Logick Claſſe: Why ſo? ſaid *Cupid*: becauſe, anſwered I, my fancie apprehends all theſe laborious aſſes to be buſied in the ſtudy *De inventione medii*; and theſe heapes of Gold and pretious ſtones I take to be the materials with which they intend to build their *pons aſinorum*: No, no, anſwered *Cupid*, this *aggregatum per accidens* is our Philoſophers ſtone, and thoſe that concurre not to the augmenting and raiſing up of theſe beauteous Banckes, theſe Phebean hillocks, theſe Love-ſtarres, which the World termes Earths Planets, for the uncertaine Manſion they have to dwell with this or that amorous Courteſan, thoſe, I ſay, that adde not to theſe Idols, are not taken to be Lapidary men, but a certaine

kinde of *jumenta*, or rather *bumenta*, which are commonly called Eunuches, because they shall never make use of their intayle, for that they adde not the previall disposition which makes the formall connection: for indeed my females say, that such kinde of Pedlers shall not enter into their Shop, unlesse they had ready money, because they never use to trust any man in that kinde.

Then I intreated *Cupid* to better my understanding with some instructions of the Method that was observed in this Schoole, who freely began in this manner. *Physica* is as much as to say *natura*: and therefore this Schoole and study is of naturall things; neither is there any one that truly endeavoureth in this Science, except hee loveth it; for this is the generating of wisdome, by reason of which he is called a Philosopher; and for no other cause, then that he is a lover of wisdome. This supposed, I conclude that all here must of necessity be Philosophers (as for naturallists or Physitians, it is most evident by the Tract, that they be the same) because they are not onely lovers, but also lovers of wisdome. I was not able to containe my selfe within the limits of silence, but I injected obviously the difficulty which met my attention, as I gazed upon *Cupids* preamble, saying: It appeares unto me (pardon my bold attempt, O divine *Cupid*) that you give these your Disciples a false appellation, in calling them Philosophers; and my judgement rather names them Philochrysers, because their study is onely of Gold and

and treasure, as the portrall ſcript manifeſteth, and not of wiſedome.

You ſay well in giving them this Character; but yet you are extremely deceived, anſwered *Cupid*, if you rob them of the name of Philoſophers; for in this Claſſe the men ſtudy and contemplate of the beauty of their Goddeſſes, and the women of the beauty of their riches; this beauty (for ſure there is beauty in both) is a celeſtiall gift flowing from the will of the increated wiſdome, and in this reſpect I ſee no opponent reaſon can debar them from being truly ſtiled reall Philoſophers; nay more, there is not one gemme, a piece of gold or ſilver, or any eſtimable thing elſe that my Damſels ſtretch their invention to compaſſe, but they deſcant and contemplate the beauty, valuation, and perfections thereof, extolling gold above ſilver, and Diamonds above gold, not onely for that the common conſtitution of men hath given this anaſcent in value above that, but alſo for the poynant vertues, qualities, and ſuperiour qualities contained in one, more then in the other: can you then impugne me with a negation, that theſe are not true Philoſophers, and this true Philoſophy? and therefore to wipe away clearly the blot in your clouded apprehenſion, and reſtore you to your intellectuall ſight; you muſt know, that our gallants admiring the beauteous blaze of their Miſtreſſes &c. they ſtudy how to gratifie ſo much worthineſſe with condigne *premiums*, and therefore finde it neceſſary to dive into the knowledge of this Philoſophy to arrive at the true

Science

Science of all perfections contained in these naturall ornaments, these pretious metals, and Indian lustres; and having obtained the verity hereof, they make the most worthy to become presents or speakers to interpret their Masters wills; and this is the end of their Philosophy, to offer homage in these to their most amiable Objects.

And the beauteous Minions likewise gratifie their servants with vertuous smiles, modest looks, affable speeches, celestiall glances, curteous behaviour, and sister-like embraces, which could not be performed but by wisdomes permission, which they likewise understand and perfectly know: neither is our Philosophicall Science haled by so forraine a reduction, but affirmatively it is a true limbe of Philosophy, such as Physicke is; for it really includeth wisdome, and therefore is sufficient to stile our proficients *Sophi*, and *Sophæ*, who being also Lovers, why should wee doubt to call them *Philosophi* and *Philosophæ*, or lovers of wisdome.

But, said I, you involve me in another cloud, because you seeme to contradict your former discourse, where you say the women practice vertue, modesty, and such good attributes, because your females now licentiates, and therefore not bound to observe these rules. It is true, said *Cupid*, but yet you finde not that they are prohibited to use the same: Moreover, if you reflect your eye upon the antecedent Clause, you shall finde, that the women are Sophisters or Fallatians, who with their artificiall veiles so blinde

blinde the eyes of their Enamoriſts, that they take this coyned ſhew of vertue to be reall, when it is onely apparent and not durable, a meere fiction, and nothing but ſuperficiall: for who will ſeeme more modeſt and vertuous, then ſhee that intends to deceive, and under this pretence the deceit paſſeth more eaſily, becauſe it is not ſuſpected at all.

But I pray you let us proceed, ſaid *Cupid*, for we have many Schooles to viſite, and times Chariot wheeles away with great ſpeed. Content, quoth I, for I am ſory I detained you ſo long from your deſire. Then, ſaid *Cupid*, you know our Schooles are the Schooles of Intereſt, where the women aime at treaſure, the men at beauty, and both at pleaſure: the men aime at the poſſeſſion of beauty and pleaſure without reſpect of gold, or any riches hee can attaine unto, which makes ſo many of them to ſing the ſecond part of their life in a new and lamentable tune, to wit, for Gods ſake cloath my nakedneſſe, for Chriſt his ſake relieve my hungry and thirſty ſoule. The women aime at riches and pleaſure, without regard of beauty; for let him be a Moore or Gypſie that courts them, if hee bring the golden key, hee unlockes their modeſties Cloſet doore, and enters as freely, as a knowne Puritane into his owne Congregation: Nay, I dare be bold to avouch, that if ſuch a pretendent had a bottle noſe as big as a bunch of Grapes of ten pounds, a ruby chin, a ſtrawberry paire of cheeks, a vermillian fore-head, a breath more odious then his Miſtreſſes cloſe ſtooles lining, and a head as bare

as a Cabbage, let him be set forth with all these deformities, and have but a golden hand, he shall be admitted and have free entrance into her private presence, and act what part he desires, that hath beene found in the comedies of pleasure: But the truly handsome, compleat, and meritorious, that cannot shew the face of a *Facebus*, shall live a-loose from *gratia dei*, the grace of our good liking; hee shall passe by for *vas vacuum*, and be embarked in the Ship of scorne, to bee conducted to the Haven of heavinesse, and thrust upon the shore of, Never returne againe. I wondring at this diabolicall institution, said to *Cupid*, no doubt but I am perpetually engaged to your Deities bounty, because I perceive you intend by this discourse to deterre me from ever erring in the way of loving, or engaging my selfe to any Harpy in the world.

Be not too audaciously confident, said *Cupid*, presume not any thing of my mercy; for by this I teach thee to defie all females, and pricke thee on to lay hold of a thriving course, that when thou art growne substantiall and strong in purse, I may boult thee into my family once more, to consume thy selfe, as thou hast already done. When thou hast effected what industrious labor may sweepe up for thee, then let the second effect be a true testimony of my power; for the poore state of my present fortune is not capable of my Dart. But to returne to our purpose, listen, and I will declare the Lawes of this Schoole.

This Physicall appropriation, which we here similize under the shapes of Peripatetticks, I intend

tend to shew, in discyphering the difference betwixt our Doctrine and the Aristotelians, and in what points wee accord: They hold, that there are foure causes, *materiall*, *formall*, *efficient*, & *finall*, and so doe we: with us the materiall and formall are chiefe, with them the efficient and finall.

The materiall cause with us (as I have said) is treasure, which facilitates the intent of the amorous pretendent: it causeth affection to waite upon its glory; it prostrates the Virgin, and therefore compells the insatiable strumpet to fly into the golden embraces of her servants will; and if this yellow footed youngster treads but upon the toe of a wife, he makes her to forget her nuptiall duty, being so unresistably inveagled with the lustre of this Interest: this makes the Raven white, and curtaines up day in a thorall rug before the Sunne hath run halfe his diurnall course. Even *Plato*, and hee that lookes thorow as many Dogges faces, as *Cerberus*, seeme more lovely then *Adonis*, or *Hylas*, *Alcides* boy, if he be but attired with this bracelet of plenty: Why then should not this our materiall cause be chief, and most excelling, since it beares most sway and efficacity: but yet it is not compleat without oblation, which is the formall cause, which is that comfortable presentment, that unites the soule of the receiver to the thing received, and in that consisteth the formality of our Schooles of Interest: as for the efficient cause, it is the same with the formall, because the formall effects, whether it be *efficiens principalis*, or the secon-

dary alarmes ſo full of ſweetneſſe and delight, *cauſa inſtrumentalis.*

But for *cauſa finalis* the women have none, becauſe there is no end of their deſire, that appetitive quality called *auri ſacra fames*: neither is there any finall cauſe for the men, untill their ſubſtance is conſumed, and nothing left to preſent to obtaine correſpondence with their Miſtreſſes, for they hold this adage: *ex nihilo nihil fit; ergo ubi non eſt aliquid dari, non opus eſt intentione finali.*

De continuo continuè agimus, and hee that continueth in giving, is ſupreme in this Claſſe; neither is there any ceſſation to be admitted of, for he that will continue his correſpondence, muſt continue alſo his liberall practice. The *Continuum* which we treat of, is not that which *Zeno*, the Pythagorians, and many modernes now adayes define, but that of *Ariſtotle*, who ſayes, that *Continuum componitur ex partibus, non ex indiviſibilibus*, as they ſaid, for theſe *indiviſibilia non faciunt quantum; ergo nec indiviſibilia apud nos facere poſſunt acervum, ergo rejicienda.*

Here I deſired *Cupid* to tell me what he meant by his *indiviſibilia*; theſe are, ſaid he, thoſe poore diminutives, which others call pence; for wee are of opinion, that pence are ſo ſmall a beginning, that he who beginneth and continueth in giving pence, ſhall be ſo long before he make a ſumme worthy to be received, that hee ſhall tire his Miſtreſſe ſo extreamely with long expectation, that ſhee leaves him, giving him a generall acquittance for ever entring the Schooles of Intereſt,

tereſt, to pay any ſuch dribling debts hereafter; for our *continuum* is compoſed of parts, which the groſſer they be the better they compoſe; theſe parts are five pounds, ten pounds, twenty, and ſo, when they have mounted to an hundred pounds, or the worth thereof, then we ſay they are perfect in *continuo*; and if he deſire it, he paſſeth to the proofe *quomodo dua corpora poſſunt eſſe in uno loco*; and at the end of this followes *vacuum*, which is proved *ex parte viri*, he having emptied his purſe, which drawes into the conſequent tract, which is *infinitum multitudinis ex parte mulieris*; for the evacuation of his bagges is the increaſe of her heape, *quod nos vocamus infinitum ſyncategorematicum, quoniam per additionem fit, cujus non eſt terminus finalis, licet principium habuerit:* And when this ſilly is ſhrived of his treaſure, my females make his Mittimus, and ſend him to the Jayle called *Terminus minimus quod non:* that is, hee ſhall be the leaſt termer with us, *quòd non habet unde dare.*

This ſaid, *Cupid* drew a curtaine, which diſcovered a leſſer Schoole, wherein I eſpied upon an Ebony Pulpit theſe words inſcribed:

Doctrina de Generatione & Corruptione.

Loves Schoole of Generation and Corruption.

Generation of Love, as we have defin'd it,
Is the corruption of ſubſtance to thoſe that do mind it.

This is a pedagogicall Schoole, or a ſubdiviſion of *Phyſica*, where the true and moſt canonicall concluſion is, *Generatio unius eſt corruptio alterius:*

alterius: for the pinguitude of the women hath made the men like so many *macelentoes*, or meager thin-guts; for as the women profit in the tract *de augmentatione substantiali*, the men disprofitably profit in that *de diminutione*.

But yet you must know, that this Treatise of ours is not that which *Aristotle* explicates, *De generatione viventium*, but *De generatione mortuorum*, that is, *gazarum & nummulorum*: and if at any time this vitall generation succeedes, it is termed in our Schoole, *Per accidens, & non secundum intentum primarium & principale doctrinæ nostræ*: And in case my unexperienced Damsels should give occasion, or yeeld to their amorous embracers motions, and so slippe into this doctrine, then incontinently they are sent to the Classe *de medicina*, as having a necessited coherence with that practice; for *Vbi desinit Physicus, incipit medicus*: but if they are not in danger of protuberation, they ascend to the Schoole where wee teach and treate of the Meteors.

Wee passe over many questions which *Aristotle* and other Philosophers have dilated: and one of the chiefe that the men are doctrinated in, is *de actione & reactione*, that action produceth best liking, that is diamondall, or all Diamond, the next is the golden action, which the more often it is reacted, the more it pleaseth: and without this kindnesse of reaction we should not hold condensation of our treasure heapes, and rarifaction of our Courtiers coyne; were it not for reaction, there would be no mixtion; for from

from reaction and the ponderous quality called *Gravitas* resultes in the females *illa qualitas plumosa, cubiculosa, & jocosa, quam nos vocamus levitatem*: And in speaking this wee came to another, which was adorned with this Character:

The Meteoristes cast up their studious eye,
To contemplate the wonders of the skye:
We bring them down to earth from that high search,
Her Mines with fire-drakes and such like to search.

Loves Schoole of Meteors.

I followed *Cupid* into this spatious roome, where I beheld not so few as a thousand Mines, at the mouthes of which men ascended and descended, as if they had beene Bees: This, said *Cupid*, is the Schoole of Meteors; where wee chiefly intend not *de illis, quæ in sublimi generantur, sed potius de subterraneis; de fossilibus nimirum, & metallorum liquabilium extractione.*

Here I observed an infinite multitude with Comets in their hands, expecting to receive the sweet that dropped from their enamorists sweat, who still came loaded with gold and silver over, marching towards their Mistresses with every one a Torch of *Ignis fatuus* in their hands: some came and went accompanied with their *capræ saltantes*, others with *draco volans*, and many with *ignis lambens*, and to speake all, it was a true *ignis lambens* in the womens hands, for that it licked away all the fruits of their poore endeavours, labour and toile.

This

This great and mighty Vault was ſo furniſhed with the terrifying wonders, which uſe to appeare in the skies, that I ſeemed ſomething timorous to proceed; and in fine, *Cupid* perceiving my cautious ſteppes to loſe their accuſtomed diſtance, ſaid to me, be not amazed man, for theſe Luminaries can no wayes prejudice an old Souldier; therefore walke with me, and I will declare the meaning of them.

And pointing at one of the women that held in her hand *Flamma*, or *Fax*; that, ſaid *Cupid*, is an inflammation which endureth but a ſhort time, and for that cauſe ſhee holdeth it in her hand, as you ſee, to notifie that her Lovers Mine is almoſt at an end: beyond them are *Capræ ſaltantes*, which ſignifies the mirth and joy which the newly honoured Girles take, for that their ſervants have newly found out a Golden Mine: thoſe that you ſee of your left hand with *Stellæ cadentes*, are the ſignification of thoſe that have fallen into poverty and purſe-lameneſſe, by adventuring too farre for their Miſtreſſes ſakes: Some men carry *Lanceæ*, to ſignifie their courage in behalfe of their deareſt; others negotiate with *ſidera diſcurrentia*, to ſhew their diligence to procure their faireſt her deſire: Many more wee have, as *Caſtor*, and *Pollux*, *ignis perpendicularis*, *trabs*, *Helena*, *columna pyramidales*, and ſuch like, which are very uſefull for the unbowelling of the earths fertile wombe, to diſcover the choiſeſt and beſt pleaſing mettles.

Then he brought me to a ſea, as I imagined, for although it was not Ocean-like, yet it was ſalt,

ſalt, and therefore I ſuppoſed it to be an arme of the Sea: Here, ſaid *Cupid*, we treat not ſo exactly of the nature of the Sea, its ebbing and flowing, ſaltneſſe, and ſuch like qualities and properties, as wee doe concerning the ſeverall ſorts of jewels herein, and the vertue contained in them: It was a wonderfull ſight to behold loves Mer-maids as they ſate by the ſhore ſide, and the dexterity of their ſervants that dived into the bottome to ſearch for pearle, Rubie, Saphir, Diamond, and ſuch like eſtimative Gemmes; and if perchance one of the miſtaken divers ſhould unwarily preſent unto his expecting Miſtreſſe a ſtone of little or no value, ſhee preſently would caſt ſuch a cloud over her cleareneſſe, made all grim and horrid with frownes, that the affrighted puffin immediately pulled the water over his head, to vaile himſelfe in that coole Element from the heat of her diſdaine.

And at this *Cupid* ſaid, let us now paſſe to the Schoole *De medicina*, at which I asked him, if there were nothing in theſe his Philoſophicall Schooles *De cælo & mundo*. Yes, anſwered *Cupid*, wee have much *De mundo*, and of this wee treat in every Claſſe, becauſe it is the prime and chiefe intent of our whole Vniverſity; for this *De mundo* is not onely *conditio, ſine qua non*, but *ex eſſentia noſtræ philoſophiæ*: for if it were not for the treaſure of this inferiour world, our Schooles of Intereſt would be but dumbe caves, fitter for lamenters then lovers. Wee treat alſo *De cælo*, becauſe *cælum & ſidera ſunt cauſa efficiens metallorum in mundo*, which wee ſhall declare

more copiously in our Astrologie, where wee speake *De cælo & cælestibus*.

And at this instant I had cast my eyes upon a new Inscription, or Theme, fixed upon the Portall entrance, which informed me of the inward method, saying thus:

Loves Schoole of Physick and Chyrurgery.

Loves Sinklings hardly able for to live,
Shall soone be cur'd if th' Recipe they give.

The intelligence of this Letter had no sooner appeared in my apprehension, but I entred the place of Medicinall practise, where I beheld a thousand beauties, whose profession I could easily imagine to be *De medicina*, or *Cupids* Hospitalities, although I had not beene informed of the same by the Portall scripture, for that they seemed to kill with the *Recipe* of their eyes, not unlike the Physitians with their druggish receipes: and I dare affirme that the effectuall execution of those bits of paper in which they write their poisonous receipes, bereaue more of vitality, then warres, famine, and the Gallowes.

This spacious Hall had scarce receiued mee, when the Batcheloniss, Licentiates and Doctorisses flocked about mee, supposing the God had brought me into be cured of a *Loue*-sick disease, and surrounding me in a ring, desired to feele my pulse, to whom I, bowing in a curteous and thankfull manner, stretched forth my arme, at which they all burst out in laughter: whereupon *Cupid* said to me, here the Physitians accustome not to feele that pulse, but that of the purse, for

by

by the pulse of the purse, they can easily discover whether the infirmity be remediable, or in probabilities to be cured.

Without delay I drew forth my purse, and gave it to one of the gravest, and, as I suppoſed, most experienced, which thee feeling, and finding empty, ſaid, this ſicke man hath no pulſe; to what purpoſe was he brought hither, being incurable? let the charitable ring his paſſing peale, and we will bury him in the Sepulchre of Oblivion. After her came the reſt, who perceiving that my purſes vitall ſpirits were utterly decayed, they all unanimouſly extended their vopers, ſaying; *Memento homo quod pulvis es, & in pulverem reverteris. Recede, recede, nam inſtat hora mortis tuæ.*

Although I heard the terrifying noyſe of this their mortall ſentence, yet was I not aſtoniſhed at all, partly becauſe I knew my infirmity was a conſumption, and partly becauſe the longs of my eſtate were quite ſpent, and laſt of all becauſe I was over-growne with the Leproſie of deſpaire, that I ſhould never ſee my owne happy proſperity in this world, and therefore deſired, and wiſhed for my better fortune in the next.

After this, we entred into another long and ſpacious Gallery, which *Cupid* told me was his Infirmary, where ſat an orderly row of beauteous Dames, which at the firſt ſeemed to bee Apothecaries wives, or Hoſpitall Nunnes, but *Cupid* ſaid, they were his Lovers Nurſes, and ſervants to more. This Gallery was compleatly

furnished with great store of beds, and every bed had on it a sick person, who after a small time of repose still arose walking male discontent, and as they men walked, they repeated continually these words, *Terminus ambulationis est causa sanitatis*; the sence whereof I presently understood; for the terme of their walke was a visitation bestowed upon their seated attendants, ever presenting some thing of worth unto them, at the receiving of which the Doctoresses told them, that they were better then before, and prescribed unto them a walke in Loves Garden; whereby I could not compare these Love-sicke wretches to any but prisoners, for before they sallied forth into the serene and wholsome ayre, they were continually condemned in new charges, neither could they obtaine this freedome, untill they had payed not onely the summe they are damnified in, but also fees to the Gardner.

I observed that when these infirme persons came to the Doctoresses for remedy, being desperately sicke, they tooke them by the pulses or purses, by which they judged the disease, and if they gave speedy pulsation, the Doctoresses assured them of life and cure, but if their pulses went uncertaine and intercadentally, they turned away, shooke their head, and said, there is no hopes of recovery, your malady is greater then my charity, unlesse you get a good strong pulse, we cannot cure you.

I asked *Cupid* the cause that so many men were sicke, and no women: yes, answered he, wee

wee haye many women ſicke, although not ſuch a number as there be men; the reaſon is, the men are ſicke, becauſe they give not, and ſince there is an infinite number of men that refuſe to give, and not the tyth of women that ceaſt to aske, (for the want of asking is the womens diſeaſe) therefore wee have fewer women ſicklings, then men: the men there are ſicke becauſe they either know not how to give, or elſe neglect to give after they participate of the knowledge how, which is a more dangerous diſeaſe, and of more difficulty to be cured: the women fall into ſickneſſe, becauſe they neglect to aske, but yet they recover at the next asking; although the men give five times, before they recover their perfect health, for as long as they give ſparingly, their recovery is prorogued; and hee that holds faſt his purſe, as if he were benummed, and cannot unſtrye the ſtrings, this diſeaſed foole ſhall hold faſt his love-ſicke paſſion without the leaſt hopes of any change, *Niſi in pejus.*

The reaſon of this is ſemblanced from that which *Galen* affirmeth in his Booke *De partibus, &c.* that a knotted veine or ſinew hindereth microcoſmall operation; ſo that we, taking the purſe to be the ſubſtance, and the ſtrings to be the veines or ſinewes thereof, judge a knotted paire of Purſe-ſtrings to hinder the operation of a Lovers health or happy embraces. Whilſt thus he diſcourſed, there preſented to our view two perſons, the one a man, the other a woman, and both very pale and weake, yet perceiving *Cupid*

so neere, the man after many cringes and congies presented to her asking words, saying, *Recipe scrupulum auri uncias octo, & argenti infusionis uncias octoginta*; a strong potion thought I, but she tooke it up and carried it away without any *Nausea* at all, and immediately recovered, although the man seemed not perfectly well, yet his countenance was much amended.

Then curiously peruſing the proceedings of theſe miſerable captives; I eſpied one very meager, and almoſt as like a Ghoſt as my ſelfe, who was almoſt ſpent with an extreame conſumption of the purſe, whoſe heart-ſtrings were ſo fretted with the greedy vulture that preyed upon his coyne, that hee fainted at every turne; hee ſhewed the Doctoreſſe his water, which one of them tooke in her hand ſhaking it, the reſt looking on, imagining it to have beene *aurum potabile*, or *argentum vivum*, and when ſhee perceived that it was neither yellow, like gold, nor white, like ſilver, but meere ruddy or melancholy muddy urine, ſhe threw it away, and ſaid, unleſſe you depart from hence preſently, and change the ayre, you are a dead man; for I finde you in ſuch a deſperate and dangerous ſtate, that I cannot endure to looke upon your miſery; and thus ſhe ſent him crawling away to recover his loſſes in a bottomleſſe ocean, fruſtrate of his intention.

Another I obſerved that was very coſtive in the way of liberality, to whom a vizarded witch gave a glyſter, that made him ſo gild her hands, not with that kind of gold which comes forth of my

my cosin *Johne* back gate, but that which comes from the Mint, whereby hee recovered him selfe, and grew afterwards very lovative, both to his owne content, and good liking of his attendants. There was another that had no stomacke (I meane to part with any thing) the same woman gave him but halfe a dozen pills, and hee both purged and vomited so much yellow matter, like gold, and greene lumpes, much like unto Emeralds, that he had no sooner done, but they all confirmed him to be sound.

But there was an extreame palsie-handed youngster, that could very seldome finde the way into his pocket, and when he had overcome that difficulty, it was ten times more hard for him to unthrew his box where his treasure was inclosed, for which crime he was led to the Universitie gate, blind-folded, clutch-fisted, and his pockets sowed up, and so expulsed for an incurable Idiot.

I entreated *Cupid* to tell me, which of all these sicke persons, that he now had, or at any time heretofore, was most gratefull and best accepted of in all this his Hospitall: hee answered, those that had the running Gout, because there was something comming to those that tended them; and those also, that could purge freely at the hearing of this word, Give me; and finally those that vomit of their owne accord: These are the best deservers, who have both best cure and most attendants.

Then we directed our steps into another Hall, at each end whereof was a shop, the one of them

an

an Apothecary, the other of a Barber: the Apothecary had in ſtore ſuppoſitories, injections, and many more ſuch like facilitations, to compell the hide-bound Caitives to a looſeneſſe, and ſupple freeneſſe: there were alſo divers ſorts of plaſters, which *Cupid* recounted to me, as *Diapalma*, and *emplaſtrum divinum* to make them as generous as the Gods themſelves: unguents in abundance, as *Unguentum baſilicon* for the men, and *Unguentum album, & unguentum aureum*, to be given to the women: there were alſo ſirrups and conſerves, to be adminiſtred to thoſe that were become laxative: alſo Gargariſmes, Electuaries, Preparatives, Antidotes, and all ſorts of purgations, and drugges neceſſary or convenient to expulſe and drive away the tedious and detaining humours of ſuch as were through denyall or diſdaine become participants of Loves infirmary.

In the other ſhop the Barbereſſes were very buſie in bloudding, cupping, leeching, ſcarifying, ſnipping, and cutting, whereby I perceived, that their condition was an extracting quality, ſtill to take away what they never intended to reſtore. I obſerved alſo, that theſe barbarous Barbareſſes never opened any veine, but the bloud flowed ſtill from *Vena de arca*: thoſe that were deſperately handled with Feavots, as being cauſed from the inflammation of their Miſtreſſes beauty, breeding a violent and inſupportable paſſion in the amorous ſpectator, were ſhaved in the crownes, blooded, clipped, and ſtripped even to the ſhirt, for feare they ſhould melt with ardor of

their owne heate, and in-bred fire, and thus arrayed they were conducted to the coole bathes of repentance.

This obſerved and ſeene, *Cupid* directed his courſe forth from theſe Leeches, and I ſteered after him without being ſhaved, for I had not one crowne, neither was I blooded, becauſe they could not finde the veine of my Arke; nor yet was I purged, for that all the humour of my coyne was conſumed; neither was I cured, but rather in more deſperate danger then heretofore, for that the tiſſicke of my ſhort-ſtring'd purſe had ſtopped my pores, that opened the way to happineſſe and freedome. With this cogitation I arrived at an open paire of large gates, and caſting up my head, beheld this verſe taken out of the ſixth Booke of the Prophet *Maro*, the hundred twenty and ſeventh verſe:

Noctes atque dies patet atri janui Ditis.

Loves Law Schoole.

And under the ſame was engraven this tetraſticon:

The golden oyle makes glib the muteſt tongue,
If thus appeare, no ſentence can doe wrong:
Shew not the weighty cauſe, but weighty coyne,
By this we judge the cauſe and ſuite is thine.

This is, ſaid *Cupid*, the grand hall of Pleaders, where men are clyents, and women Lawyers, for whatſoever the men put in, the womens Law ſtands: the clyents here, for the moſt part, are

rivalls, or such as are accused of negligence in the case of giving; and hee that will cast his opposite, must begin with a bribe, which wee call a gratuity or ingresse to the processe of the suite: and if the *Iſepriſe* or *niſi prius* be preferred into the Court, before the party accused appeares, he is condemned in costs, and immediately the accuser is obliged to morgage his purse untill hee obtaine a *ſignificavi*, and if the peccant delay to appeare, or at least to put in his lawfull excuse, then the pleader instructs the Judge so sinistrously against the same party, that the matter proceedes to a declaration, which is ever grounded upon the *a ſide data*, or *Afidavi*, and so the cause comes to an execution, and without demurring is brought to an attachement, which being served by the accuser, the peccant party is brought in, condemned of double costs, and fined to pay unto his neglected Mistresse a hundred crownes sterling, for the discurtesie he had done her; or else to be cast into Loves dungeon, which is a place of obscurity, whose walls are all painted and portratur'd with the visage of disdaine, his dyet being nothing but coy looke, contempt, reproach, and sarcasmall floutes; he hath at this examinating feast a set of braying Asses for his Musitians, and never heares any songs but invective Odes, and Vinegar Satyrs.

Yet you must understand, that although the party that is cast, is damnified, as I have related, yet the accuser doth not escape free, for looke what the peccants charges surmount to, the accuser

cuſer is conſtrained to pay halfe ſo much to the Lawyers Box for the trouble and diſturbance in the Court: For as in other Common-wealths, he that conceales the crime of another man, is puniſhed by the Law, as being an ill member of the publike ſtate, ſo if we, ſaid *Cupid*, diſcover a Lover that keepes ſecret the faults of another, he is puniſhed in purſe; and if hee accuſe the delinquent as ſoone as he perceiveth his malice, yet he eſcapeth not ſcot-free, becauſe he is bound to maintain the right and legality of our inſtitution; ſo that he that ſpeeds beſt, cõmeth off with loſſe, for our Maxime is, *Diſcordia minuit ſubſtantiam*: and we hold another point, which is moſt rigorouſly obſerved, that is, *Qui damnum alterius quærit, ipſe ſibi damnum parit.*

I noting in the middle of this Hall a paire of ſcales, asked *Cupid* the uſe of them, who anſwered, by theſe wee give judgement, not that they ſignifie levell juſtice; but according to the inſtitution of our legall rights: for in one ſcale wee lay the bribe or gratuitie, and in the other the adverſe cauſe, which if it be not accoſted with a greater ſumme then the gratuity of the other is, the cauſe flyes up, were it never ſo ponderous; for my profeſſors ſay, that a penurious cauſe never findes either good cloſe or clauſe; for if his caſe be not well fraught with ſubſtance, and cleare ſhining like the Diamond, wee judge it ſo airy and light, that none of my Counſellors will give directions in it, neither any Barreſter take it into the uttering mouth of his conſideration; for all done here is God-a-mercy penny, for hee that

is guarded with the greateſt Troope of Angels, is certainely proclaimed victor. But now, ſaid *Cupid*, let us proceed, and becauſe time will not licenſe us to viſit my whole Univerſity, as I intended, for that the night is almoſt ſpent, you may obſerve the inſtitution of the reſt of my ſchooles, as we walke, and I will likewiſe give you ſome briefe notice of the ſame as wee paſſe: and now wee came to a port, which was thus portrai-tur'd:

Loves Schoole of Mathematicks.

If that to Mathematicks you will climbe,
You muſt aſcend up by the golden line;
Our perfect circles are thoſe ſolid things,
Poſy'd with James *and* Charles *about the rings.*

This is the grand entrance to the Schooles of Mathematicks, which hath many ports, for that it hath many ſeverall arts contained within the latitude of its infiniteneſſe: and this firſt is that which treateth of the elements Mathematicall, not much different from thoſe, which Euclide hath recommended to poſterity. We begin with *linea recta*, which is made of gold or ſilver wyer, which is never perfectly *recta*, untill it is in the poſſeſſion of the Mathematician Ladies: It is impoſſible for any ſtudent to prove *dari triangulum æquilaterum*, unleſſe every angle be equally tipped with pure ductible gold, becauſe there is no true demonſtration where gold appeares not, neither can our young Gallants make good this principle, to wit, *Omnis triangulus habet tres angulos æquales duobus rectis*, unleſſe the baſis bee of gold,

gold, and the whole triangle be pointed with Diamonds; for by the baſis we are certified of the longitude of the reſt of the lines, and by the Diamonds we collect firſt the equality or diſcrepancie of the angles, which joyned together make juſt two ſtraight angles, which poſition rectifies the uncertaine lover ſo, that hee and his Miſtreſſe agree in one and the ſame opinion of infallibility, both becauſe ſhee enjoyeth the figure and all it containes, and hee the Science or experience of the ſame; but yet of all triangles, that which pleaſeth the women beſt is the equilaterall; the *Iſoſchele* is alſo in much requeſt, becauſe it hath one angle equall to one, and only one different; but the *Scalenall* triangle is of leaſt eſteeme, becauſe it conſiſteth both of three unequall lines, and as many angles, and therefore requireth moſt time and trouble in the verification of the ſame; yet none of them all are refuſed, becauſe they are all beautified with a diamondall luſtre.

Of all angles, the acute angle is moſt in requeſt, and therefore he that preſents his offerings acutely and quicke, is accounted the beſt Mathematician; for the obtuſe angle, it is the ſignification of a dull and ſlow Mathematitian; and for this reaſon we never prove any thing by the externe angles, which in triangles are continually obtuſe, but onely what is contained within the figure evident to be ſeene.

But yet you muſt know, that we treat not of lines indiviſible as *Euclide* doth, but *De lineis ſubſtantialibus, quæ quanto groſſiores, tanto ſunt*

meliores, beatioresque illi, qui eâsdem adſerunt; for this reaſon we treat not of *ſuperficies, ut ſuperficies eſt propriè*, but of *ſuperficies ſolidata*, becauſe wee allow of nothing but what is ſolid, and conſequently *trinam habet dimenſionem*: Now to come to a quadrate, which is thus defined, *Quadratum eſt figura quadrifariàm anguloſa, cujus anguli ſunt æquales, & recti.*

This is never practiſed, but when foure pretendents or ſtudious amoriſts ſollicite the ſame female in an equality of engagement; and therefore we terme them a quadrat, becauſe their liberall gifts are ſtill preſented, as I may ſay, *in æquilibrio*, not one exceeding his corrivall; but when one out-ſtrips the reſt in generoſity, wee conſtitute this quaterniall crew to be a quadrangle, and no longer a quadrat, ever preferring him that is moſt bountifull and quick in freeneſſe of hand and heart before the reſt, and becauſe hee extendeth the quadrilaterall company, and draweth them on to imitate his actions, wee ſtile him the acute angle.

But now to ſpeake of a difficult in Mathematicks, let us ſpeake of a circle, which being defined, *Omnium figurarum capaciſsimam eſſe*, therefore moſt chargeable to be filled, but the moſt coſt is required, when you will attempt to finde out the center; for this being the chiefe ſecret in all this Claſſe, and onely in the womens power to teach and inſtruct, and againe ſince it cannot be found out, but by the *ſemidiameter*, which is very apt to erre, unleſſe your Miſtris hold your compaſſe and rule, and guide your pen, otherwiſe

wiſe it is impoſſible to draw a ſtraight line from the circumference to the center which you deſire, becauſe the place, where you draw, is in perpetuall agitation; and therefore to effect this, it is neceſſary you ſee her exceedingly, otherwiſe you ſhall not obtaine her favour or your owne freedome; nay, when by her direction, you have found out the center, yet when you experience againe, you muſt either bring your reward, or elſe you labour in vain to find out the ſame point. At the end of this diſcourſe wee came to the next Port, which was thus ſuperſcribed:

If you in Fencing practice doe take guſt,
And would at pleaſure give a ſecret thruſt:
Let your bright Rapier ſtill well pointed be
With a rich Diamond or a golden fee.

Loves Fencing Schoole.

This is, ſaid *Cupid*, our Fencing Schoole, whoſe wards, thruſts, back-blowes, venies, wipes, touches, croſſe-cudgeiling, and under-pointed agility depend all of Mathematicall angles, ſuch as wee have above-mentioned; very eager and boiſterous are this active traine, but yet there is no danger of homicide: the order is, that men ſhall fence againſt women, who although they chance to make a thruſt againſt theſe weaker veſſels, and pierce them at leaſt two handfull deepe, yet the wound is not mortall, becauſe the men have provided a plaiſter of yellow ſalve, and a pretty quantity of *unguentum argenteum*, the application of which not onely eaſeth her of the wound ſhe felt, but ſo reſtores her, that ſhee is

ready for a ſecond combat: and obſerve how deepe the man makes the inciſion or penetration, ſo deepe doth the woman dive into his purſe, for the marrow of a fat purſe is the beſt and ſpeedieſt remedy that can be.

Wee paſſing by accompanied with this diſcourſe, I perceived the doore halfe open, whether it were for benefit of the ayre, or to be beheld, I am not certaine, but I made uſe of the opportunity, and dulling my pace, I eſpied within (as *Cupid* had related) men to women, and women to men, extreme beautifull and handſome; the men were furniſhed with Bucklers, ſome of plate, and ſome of Gold, with bluntiſh Rapiers in their hands, yet not ſo blunt, but they would enter the moſt difficult and invincible part of any woman there preſent: the women had darts headed with *Cupids* gold, which the women caſting at them, made them halfe frantick to embrace them; but the Law was, that no man ſhould cloſe, but he muſt firſt deliver up his Buckler into the poſſeſſion of his adverſary, which they obſerved, all that made their thruſts and cloſed upon it, and at the departure or retiring I marked that the man returned without his Buckler, and with the point of his Rapier hanging downewards, to ſignifie he was overcome. *Cupid* would not permit me to make any longer obſervation, by reaſon of our abreviated time, but commanded mee to accompany him, and when I had overtaken him, wee were juſt againſt another port caractered with this exhaſticon.

Arith-

Arithmetick doth teach you how to ſumme,
Then bring full bags if here you meane to come.
Here in Addition men negotiate;
To girles Subtraction we appropriate:
Multiplication is the Gallants Guide,
Whoſe quick Diviſion is the womens pride.

Loves Schoole of Arithmeticke.

This is Arithmeticke, ſaid *Cupid*, of which you have ſeen ſome experience in other ſchooles: I have nothing more to ſhew you here, but that the chiefe rule in this Claſſe, is that which is called the golden number: the reſt is a proceſſion founded upon this matter, which is made by proportions, or rather proportionalities, which grow into groſſer ſummes by an equall aſcent *continnè accreſcendo*, but for thoſe which *Euclide* calls *proportionalitates diſcretæ*, wee meddle not with them *niſi tàm per accidens quàm per accedens: verbi gratiâ: quando homo indiſcretus diſcretè nobis pecunias annumerat*, as, to declare the caſe more plainely, when a civill or maudlin-drunkard (for we deteſt the very ſight of a bedlam-drunkard) hath loſt his wits in a quart pot, and meeting one of my Girles, intreates her to keep his ring, rich hat-band, or purſe untill next morning, and he immediately fettered in Morphean bands ſleepes away the memory of all his laſt nights worke.

Hee that will be of moſt account, muſt ſum in figures of eight and nine, and the neerer hee comes to thouſands, millions, and ſo is graduated and ſeated *ſupra convexum gazophylacii*, but

yet not admitted *tangere concavum, niſi ſit fortaſsis onuſtus*: but he that brings his ſummes or accounts caſt up in nothing but cyphers, is rewarded like the Poet, that preſented a Booke of verſes to his Emperour, who peruſing them, and not finding one perfect verſe throughout the whole Volume, rewarded him with ſo many blowes upon the backe as there were verſes in the Booke. This ſaid, we came to another Port, that gave me notice of the practice within, being thus portured:

Loves Schoole of Geometry.

Geometry is ne'r abuſed worſe,
Then when the Student hath forgot his Purſe;
But he that brings his full's a demi-god,
For that is our Geometritians Rod.

This, ſaid *Cupid*, is the Schoole of Geometry, which we will alſo paſſe by: here is not practiſed the Science of Mega-coſmography, but the perfect lineaments of Microcoſme, its longitude, latitude, and profundity; for the liberall Geometritian, if he make uſe of his golden Rod, may meaſure both the Marinall and terreſtriall parts of his proſtrate Lindabrides without difficulty; it is not to be underſtood, that hee ſhall onely uſe this Rod, but let him give it to her, and ſhe will direct him, ſo that hee ſhall meaſure her by the foot, nay palme by palme, inch by inch, where and how his luſt or liking fancies; neither hath he cauſe to feare ſhe will ſtart, becauſe this Rod charmes her to be ſtill and quiet, as the great Globe of the earth; for it is like the Mercurian

curian wand, that with the first touch conviceth her to rest as if she were in a rapture. If you will know the true Geometricall distance betwix her and your selfe, first hang a gold or other rich chaine over her head, and you will really beleeve she is immoble, and hath taken root just under the chaine or gemme that hath enamoured her sences, because her affection chaines her to the admiration of that pretious shrine; then take your Astrolabe, Quadrant, Jacobs-staffe, or rather Iacobs stuffe, or what Astronomicall Instrument else usefull in this Science, and take the elevation of her Pole-starre, then proceed *per gradus cosmimetrales*, so ascend till you come directly over her, and you shall finde by the cadencie of the line, that you are no more distant from her, then she is from the chaine; therefore hang the chaine about her neck, and three to one shee will bestow a hanging of you.

As my attention sailed on with the wind of *Cupids*, no lesse avaritious then obscene discourse, there arose a stronger gale, that presently grew into a contrary storme, pleasant, as I imagined, when it first pulsed at my eare, because it was musick, but it seemed not so congruent to *Cupids* Courtiers and darlings, because I perceived that those pretenders were repelled with disdainefull speeches, as full of scoffes as dislike; and without meditation *Cupid* desired me to follow him into the Schoole of Musick, which he hastily entered, and I as speedily, having not liberty to peruse the Motto, that adorned the great Port, that gave entrance to divine Harmony, but yet

for all my haſte I glanced my eyes upon the inſcription, where I remember it began:

Loves Schoule of Muſick.

Mony is the beſt Muſicke.——

But what enſued, I never became capable to forget. Here appeared a great tumult, which was, as I apprehended, cauſed by a company of thread-bare ſharkes, that had Harpes, Viols, Lutes, Citernes, Cornets, and many other inſtruments, by which I judged them Muſitians, and wondring at the novelty, I deſired *Cupid* to declare the reaſon why theſe men were debarred of entrance into the Hall of Loves Muſick; hee reſolved my doubt, ſaying, although theſe appeare Muſitians, yet they appertaine not to the Quire of Loves Muſitians, but to that of *Bacchus*; for ſince the object of Muſicke *Non conſtat ſolùm ex numeris, quos arithmetica docet, ſed ex numeris ſonoris*; and theſe Bagge-pipe-cheek'd warriers, theſe fidling ſottiſh trencher-ſcrapers, whoſe object is not the perfection of this Science, but a deſire to gain a trifle to make themſelves drunke, wee exclude them out of our Traine, as fit retainers to the Phalernian God.

For it is daily ſeene, that if they rub a crowne or ſo out of the guts of their baſe and trouble, or blow a beggery echo into the eares of their auditors, which ends with a what will you beſtow; if they receive their expectation, it onely ſerves to conduct them through the next Taverne; for a Taverne as it is their mint houſe

houſe, where their mony is coyned, ſo is it their furnace to melt it over againe and againe, even untill halfe a crowne comes to a halfe penny; they will ſhoot a chain'd bullet, called a paire of groats, at the French Bur, and will hit the white ſo oft untill they cannot hit their way home: Sacke is their choiſe Nectar, and they love it better than their owne ſoules; they will never leave Sacke, untill they have ſackt out all their ſilver, nay nor then neither, for they will pawne their crowds for more Sacke: Claret is a noble Wine, for that it is of the ſame complexion that Noblemens coats be of, and therefore to furniſh their noſes with a hud of this tincture they ſcarletfie that promontory, to ſignifie they are ſuch or ſuch Noblemens Muſitians: the noyſe of glaſſes is a ſweet harmony, which they delight much in; and when *Bacchus* is pleaſed to ſee ſport, then they begin to play the Taylors, cutting and ſlaſhing one anothers faces in the neweſt faſhion, and theſe are ſuch, whom you ſee, and whom the Statute confirmes to be vagabundall Rogues. Yet I doe not condemne all for theſe Bacchanalians ſakes; becauſe there are many that dedicate the intereſt of their inſtruments to my imployment, making their way thorow my Mother *Venus* her Court, and all ſuch Devotiſts we enliſt in the Hall of Muſicke: for you muſt conſider, that our Lawes conſtitute peace and quiet repoſe; why ſhould we then expoſe our ſelves to the imtuous fury of ebriety? you know many Drunkards had rather part from their bodies blood, then their purſe; why ſhould we therefore deſire

ſuch company, if wee onely deſire the blood of the purſe, which they onely deſire to beſtow upon the blood of the grape? The greateſt enemy we have is the Vſurer, and the next is this ſort of hide-bound Lovers, who are a petty kind of uſurers, they make uſe of their gaines to make themſelves frantick; and therefore inſtead of teaching them our *ut, re, mi*, wee ſay, out reeling minſtrels; who retire in this diſtemper to the Man in the Moone, and from thence to the naked man, where they leave their ſhirts in pawne to play the purſe-bearer in behalfe of the reckning.

And in ſpeaking this I perceived the poore ſhrugging pediculatians gang away like ſo many gagling wild Geeſe; at whoſe departure a ſweet warbling Girle ſtanding in a Balcone, tuned her Lute, and ſung this Ode:

Poore ſilly ſots your ſterved love is coole,
Your flat tun'd crowds of Muſick true doe faile,
Such empty ayres are noyſome in this Schoole,
Your Codrian cringes cannot here prevaile;
Thoſe wooden ſtops we hold in diſeſteeme,
At Taverne doores Camelions be more bold:
None are admitted here, none here are ſeene,
But thoſe that play upon the keyes of gold.
Why did you knock at this our Muſicke doore?
The Port, blind beetles, ſee, it open ſtands;
I knew, ſuch ſtammering argu'd you were poore,
And therefore practiz'd thus your begging hands.
Had you dull aſſes brought your golden load,
Loves ſmiles had guided all your gayneſſe in,

And

And ſung your cheereſull purſe a lightning ode,
As abſolution from that weight of ſinne;
But you, like rag-a-muffin-turne-caps came,
Without that feeling fee, which others uſe;
Therefore depart like Souldiers that are lame;
You muſt not us, but we muſt you abuſe.
What can ſuch riming rablers doe or ſay?
Give muſing Muſick to a Lady ſweet,
This is not giving, but they take away
Reſt, honour, fame, and other vertues meet.
The ſweeteſt tune is that of groſſeſt pounds,
It recreates our eares with pleaſant glee.
The Organ yeeldeth high melodious ſounds,
Onely for Churches fit, not ſo for me.
The mettle of the airy voyces there,
Are to a mighty high extolment rais'd;
But certifie your ſilly ſelves, that here
The voyces of the mettle's onely prais'd.
He that to us gives freeſt, gaineth all,
That muſicks prince, who playes the golden note;
When this attractive Orpheus *doth but call,*
We cannot chooſe but on his goldings dote.

This pleaſant Damſell had no ſooner ended her melody, but the knot of roguery was quite vaniſhed, and I began to aske of *Cupid*, what Method they obſerved, to which he anſwered in this manner:

Our Gamoth is very compendious, nothing is neceſſary in it but *el a mi*, which if you underſtood Spaniſh, you would eaſily apprehend, for it ſignifies, he to me; and this is alſo the cliffe which the men practice in; no note is more profitable

fitable and better liked, then a briefe, which my females delight in for the quick signification the word imports, although the note amongst other Musitians is extended to a whole time; a semibriefe is better allowed of for that which belongs to time, although of lesse esteeme for the verball signification; a crotchet is good, if it make up the time with crownes instead of notes: quavers and semiquavers, and such like are to bee admitted with much caution, by reason of the trembling condition which is ordinarily annexed to the airy practice thereof; Minums are as much as *mine* or *munera*; and therefore the women doe not say *minum*, but *mine*, *hum*: our songs are all plaine, and tangible. Many sorts of Instruments we use; the women play upon the Ho-boy, when they see their Gallants well furnished with gold, which they use for a call: Corrivals play upon the Cornet, which is a manifest signe their Mistresse hath cornuted them: and when they have consumed their store, they are forced to play a mournfull Ditty upon the Band-whore; the Virgin-all is an instrument which my Damsels can scarce play of, because their strings are so apt to breake; wee have very few men, but they are experienced in the Vi-hole, and when they have almost spent their substance, then they begin to practise the Base: the men practice much of the Virgin-holes, which yeelds sweet Harmony if the wyer be of gold, and the keyes of Diamond, and with this they adjoyne the Bag-pipe, because it is a wind-

wind-instrument, and never playes but when the bag is full.

Many other instruments play the Lovers diapason, but wee cannot stay to number them and their properties, because our time is almost expired. Here is a Classe, a *species* of Arithmeticke, which is of Hostesses and Vintners, which instructs them how to make their accounts to their guests; and casting my head aside, I saw the doore cast into my eyes these villainous Rimes:

Hosts and Vint'neresse looke to your score,
For a pint set a pottle, for a jugge chalke on foure;
If your guests they be lodgers, Love gives you a curse,
If before it be morning you pick not their purse.

Loves Schoole of Inne-keepers and Vintners.

I made towards the doore, intending to see some of their deceits, but *Cupid* detained mee, saying, it was a Schoole of reckning, and therefore he were best take heed; for of all my University there is not a more unconscionable place, so that if you enter, you shall not returne, untill you pay them their desire, because you shall no sooner appeare within their walls, but they begin to wait and watch what you call for, and if you be mute, they will take you for a foole, and so either uncap you, or uncloake you, and send you back the same way you enter: This heard, my journey was stayed, but yet my desire was something warme, insomuch, that I warily peeped in, where I saw such an infinite multitude of fat Hostesses and leane guests, that I ceased to

wonder at *Cupids* words, and began to admire the ſtrange poſture they appeared in; for every one lifted up their hands, and, as I thought, ſaid the Lords Prayer; but attending with a more diligent eare, they continually repeated nothing of it but, *Give us this day*; which when I heard, I imagined they prayed for my comming; but without delay I ſlided by, and ſo *Cupid* conducted me within a ſhort ſpace to the great Claſſe of Aſtrology, whoſe Perch gave this inſtruction, ſaying;

Lovers Schoole of Aſtrology.

Aſtrologia Amoris.

And upon the next Port (which ſtood a little diſtance off) all ſtudded with Diamonds in-laid with Gold, that ſhined as if they had beene ſo many Starres, and I come to the ſtellified firmament, were expoſed to the view of all, that deſired to prove their fortunate or ſiniſtrous chance, theſe verſes in faire Golden Characters, and thus diſtically diſtinguiſhed.

Who is it comes? who knocks? or who appeares?
Th' Angel of Gold is he, that moves our Spheres.

He that comes here to know his happineſſe,
In golden language muſt himſelfe expreſſe.

Therefore Aſtrologie prognoſticates
Of rich and poore the various change and ſtates.

I was

I was not pricked on with ſuch ſpeed to have entred the laſt rehearſed Schoole, but I was as ſlow to ſee and underſtand the knowledge of this, becauſe my poverty ſuggeſted vnto mee an aſſured prognoſtication of my vnhappy ſucceſſe, yet *Cupid* comforting me with hopes of change, willed me to forget my preſent ſtate, and to follow him: I obeyed his perſwaſion, and entred the moſt glorious concave that ever eyes beheld, for it was made in manner of a ſphere, gilded with Starres of orientall Gold, whoſe *intermedium* was skie-colour enamill, rough-caſted with all ſorts of rich ſtones: I had not beene a minute, but I imagined my ſelfe to live in the midſt of the torrid Zone, and mounting up my ſight, I ſaw the Sunne directly in my Zenith, and in the middle of *Aries*, for that it was betwixt the ſixteenth degree of that ſame Signe, being then equinoctiall, and I had a ſtrong conceit, that the very heat which the reſplendency of this Sun cauſed, had even boyled my braines, had not *Cupid* taken me by the hand, and conducted me to a more temperate Climate; for he brought me to a faire Ebony Table, whereon was placed a Booke in *folio magno*, which I perceived to be a memoriall of ſucceſſes, or Aſtronomicall rules for enſuing matters, and without further pauſe I vnfoulded the volume, in whoſe Frontiſpiece this Title was contained:

A Prognostication of various Events, calculated properly for the *Meridian of Lovers.*

THis Prognostication, said *Cupid*, since it is generall, not onely prenotes a firme judgement of one or two yeeres, but is infallibly certaine to the consummation of the world; and because I my selfe know intirely and intensely the force of those refulgent Diamonds, the Stars, that beautifie the celestiall Vault, whose influence instills a golden gift into my Students desires, therfore I have constituted, that the chiefest Planet that predominates in my Kingdome shall be *Venus*, the Goddesse of Beauty, and consequently the Mother of Love, whose computation is to be made *per calculum album, seu aureum*; or, as it is commonly practised, *per aureum numerum*, whereupon she threatens oblivion and disdaine to the unfortunate Lover, that cannot summe up his pretended suit by this computation.

Behold *Luna*, how she beatifies her aspect with a smiling countenance; her encrease promiseth happy successe to the ponderous Lover; but if this sinner want increase, hee causeth her favourable friendship to decrease; and in case he hath rivalls, let him expect the true demonstrances of his

his fortune the next New Moone, because then she presents him with a paire of hornes.

The *Conjunctions* crescent and diminishing signifie, that many gallant Dames shall increase in riches, and their adorers decrease in the purse.

The silver, golden, and gemmish Starres, are presagers of prosperity; and for this reason the poore Lover is called disastrous, because his penury cannot reach to the knowledge or possession of them.

You Labourers, or Husbandmen in love, have a care that you manure your ground with good fatning, plow without bawkes, and sowe thicke, if you desire to reape any fruit by your endeavors, for hee that manures seldome, tilleth gowrily and sowes the thin and light graine of promises or frivolous words, shall gather nothing but the unprofitable weedes of denyals.

If Loves Husbandmen be married, they must observe strictly the tillage and semination of that piece of Land that lyes next to their houses; otherwise their Wives will teach them how to ride *Taurus*, and hold by his head instead of a bridle.

Close by the Signe *Virgo* stands *Libra*, to signifie, that *Virgo* hath something to sell, but if you intend to buy of the best, bring with you your *libra argenti*, and then you shall not neede to dodge, but clap up your bargaine with onely saying, Here is your price.

Jupiter in *Virgine* signifies, that Virgins had rather be broke up by noble and rich men, then

beggers, because they desire to live amidst where the influence of treasure is; *Ubi thesaurus, ibi & cor ipsorum.*

Sol in *Sagittario* prenotes a prosperous voyage to all our Courtiers that begin their engagements in this month, for they never shoot when *Sol* is in *Sagittarius* his Bow, but with golden Boults, and then they are sure not onely to hit the white, but cleave the hub of their intent.

Sol in *Aquario* is a swimmer, and foretells that he may adventure to swim in the Ocean of Loves embraces, who can make an Hydaspian River towards his *Venus*. *Quid non mortalia pectora cogit auri sacra fames?*

Venus in *Arieti* signifies, that *Venus* sells flesh, and he that brings good store of gold, shall chuse what joynt he likes best in all her shambles; but he that comes without or at most with very little, shall onely carry away the head, as an Ensigne how he is esteemed.

Sol in *Cancro* seldome promiseth benevolence, but of the womens part clowdy and obscure events, for our Astronomers prognosticate ill omen to all those that enter whilst this aspect is in power, because it is the Solstice of liberality amongst the men. Shut the Universities doores.

The *Sextile* aspect is very acceptable to the female kinde, because its Character, as you see, *, points like a bountifull Starre round about, and gives to all; which affirmes, that all those that woe with this aspect, shall arrive at the creek of their owne desire and content.

The

The *Opposition* is malevolent both to poore and rich; to rich, because they oppose themselves against the generous and laudable quality of giving; to the pobre, because they have nothing to give.

If the Gallant sollicit for a conjunction, when *Cancer* raignes, he hardly obtaines his wish, because the Crab continually is accompanied with vinegar sauce, especially if the female be not extraordinarily pleased, who causeth a Pagient of *Capricorne*, to signifie that such a lubber-fisted Gallant is held a Monster in *Cupids* Doctrine: But if the Gallant pretend a conjunction when the Rammes golden Fleece and the yellow Lion present their aspects, then the female dignifies the Rammish Gallant with the mild union of the Lyon.

He that touches the *Dragons tayle* is in danger to be stung; therefore to avoid this kithing kinde of malice, it is necessary that hee hang his purse about this Dragons necke, and whilst she playes with it, he may play with her tayle. *Cupid* would not permit me to passe on, but cut off the eagernesse of my desire, saying, day now approaches, & therefore wee must depart, onely I will shew you my Library, and there we will end. But as wee went, I desired *Cupid* to relate something more concerning the fixed stars, who began thus; The constellations or figured congregations of fixed starres according to other Astrologers are forty and eight, but in Schoole the number is much abreviated; we divide them into five for the women, as aggreeable to ther disposition, and other five

five appropriated to the mens function; those which belong to the women are *ursa major*, which signifies the graver sort of my Matrones; the next is *ursa minor*, which are the younger; the third is *lupus*, a true type of their avaritious stomacke; the fourth *draco*, that with her breath poysons all; the fifth is *argus*, whose multiplicitie of eyes darts invincible allurements at all that come within her view, and also sets vigilant eyes on all, that none shall escape her.

The masculine are *auriga*, or, as wee terme it, *auri-gaza*, that drives *Bootes* to be unloaded at *Dracos* closet doore; the second is *cygnus*, representing those that are serious sollicitors for the fulfilling of their *argus* desire, who, at every departure from their faire ones, sing forth the death of their purse, which nimble-ey'd *Argus* shewes a Mercurian slight; the third is *crater*, a standing dish of gold, alwayes fit for *lupus* stomacke; the fourth is *corona australis*, representing the noble-minded suiter, who would make *ursa major* a Queene, if his power were correspondent to his will; the last is *corona borealis*, given freely to *ursa minor*, to appease her choler or coldnesse, and to make her eight bright eyes benevolent to the messenger.

Loves Library. In speaking of this we entred Loves Library, which was very spacious, and compleatly filled with great variety of Bookes of all faculties, and in all kindes of Volumes.

These, said *Cupid*, are not called Bookes, but Tomes, or Sections, for that our courtly Dames study onely to exect or cut off their thread-bare curtesans,

curtesans, and induce fresh and new furnished ones: And viewing these Tomes, saw chained up in golden linkes two Spanish Poets, *Dante* and *Loft*, and an English one called *Messenger*, which *Messenger* they entertaine, hoping still to see the good and gratefull newes of a well-filled purse, but if it prove contrary to their expectation, they command shaving *Shirly* to make him acquainted with Sir *Philip*, and so they flirt him into *Arcadia* to sing a lamentation for his loft Mistresse.

There was also *Shakespeere*, who (as *Cupid* informed me) creepes into the womens closets about bed time, and if it were not for some of the old out-of-date Grandames (who are set over the rest as their tutoresses) the young sparkish Girles would read in *Shakespeere* day and night, so that they would open the Booke or Tome, and the men with a Fescue in their hands should point to the Verse.

I proceeded to another ranke of Philosophers, and there was *Philosophia de Pla*, whom they read as a nominall, for the vicinity that *Pla* hath to Plate; and after this was their Divine, *Plato*, a nominall that instructed the same Doctrine: there were *Rubens* and *Aureolus*, those golden nominalls; also *More* and *Durandus*, to signifie, that those which read *More*, must give more, for according to the extenuation of the gifts, the persons were assured of their durance, and this was the reason that *More* and *Durandus* were set together, for I see that reades *More*, gives more, and he that gives more, is a Durand or of durance, but

he that gives not, ſhall not be endured in *Cupids* Schooles. Infinite was the number of Tomes, which I will omit for brevities ſake, only remembring a few to give the Reader notice, that as they began ſo they ended, intending ſtill upon covetouſneſſe. There was *Tollet, à tollendo*, the womens Author; *Aſinus aureus*, a preſent for the women, which is interpreted to be a rich ſimplitian, more full of gold then wit; *Catena aurea*, full of bracelets and ſuch like riches proper to the womens poſſeſſion; and *Bartholomeus Anglicus de lapidibus precioſis*.

Theſe and many other Tomes were imprinted in ſeverall places; thoſe which were Authors for the women, were all imprinted in *Capua, à capiendo*; and thoſe which belonged to the men, and treated of Jewels and ſuch like, were imprinted in the City of *Valencia*; the other, that treated of gold and ſilver, had their impreſſion in the Ile of Waight.

Now, ſaid *Cupid*, you have ſeene, what this ſhort time could benefit you with, and all that I can doe, is to reconduct you to the place where I firſt found you: Thus wee returned, *Cupid* accompanying me untill I came to Loves Garden gate; and in this paſſage ſpace I made uſe of the remnant of time which was remaining in asking what vacations they obſerved: to which hee anſwered, O what a pitifull Univerſity ſhould I have, if I permitted Vacations! we diſagree in this point from other Vniverſities, for that wee have no Vacations, for the great hurt they cauſe both to male and female, which would be im-

ployed in idleneſſe and fruitleſſe actions, contrary to the tenure of our inſtitution; and therefore what wee begin, we proſecute, and allow of no ceſſation.

But that our Tomes may alwayes be imployed, I have ordained many houres of recreation, and as many ſorts of paſtime: As to play at ball, the men providing ſuch balls as that which was caſt amongſt the Goddeſſes in *Ida's* Valley; and the cuſtome is, that men poſt and throw, and the women keepe and catch; for the women catch excellent well, but throw as bad; and the men throw, well and catch very ill. They play much at Nine-holes; but the men bowle continually; and when they enter, they forfeit a certaine ſum of money, it being the generall rule with us, that no man can enter without loſſe. Here alſo is Artilery, and the women are the Butts, but the moſt expert Archer is hee that ſhootes with golden-headed Arrowes, who hits the marke every ſhoot. We uſe Dice, and ſometimes Tables, and if the men adventure againſt the women at Tiktak, they are certaine to loſe all they play for, and if the men loſe all, then the women deſire them to play at Paſſage amongſt themſelves. Noddy and Catch-foole are their chiefe Games at Cards. Shoovell-boord is alſo in great requeſt, and very acceptable to the Women, becauſe their lap is the Box, and all is theirs that falls therein.

Whilſt my fancy gave audience to the God thus diſcourſing, and as I imagined tracing on towards the place of our parting, a boy with a

Towell and a Bason of water opened my chamber doore, and awaked me out of this Dreame, when he laid it was seven of the clock, at which I arose, and vested, I turned downe the pillow where I found a branch of Laurell under my head, which one had laid there, who as soone as the party had given me my mornings saluration, desired me to declare my dreame, if perchance I had any that night: I desired her to excuse mee for the present, and within few dayes I would accomplish her desire, because my dreame was true; and immediately inclosing my selfe in my Closet, I began this relation which you have heard concerning Loves Schooles, from whence proceedeth the base and covetous desire of Interest.

FINIS.